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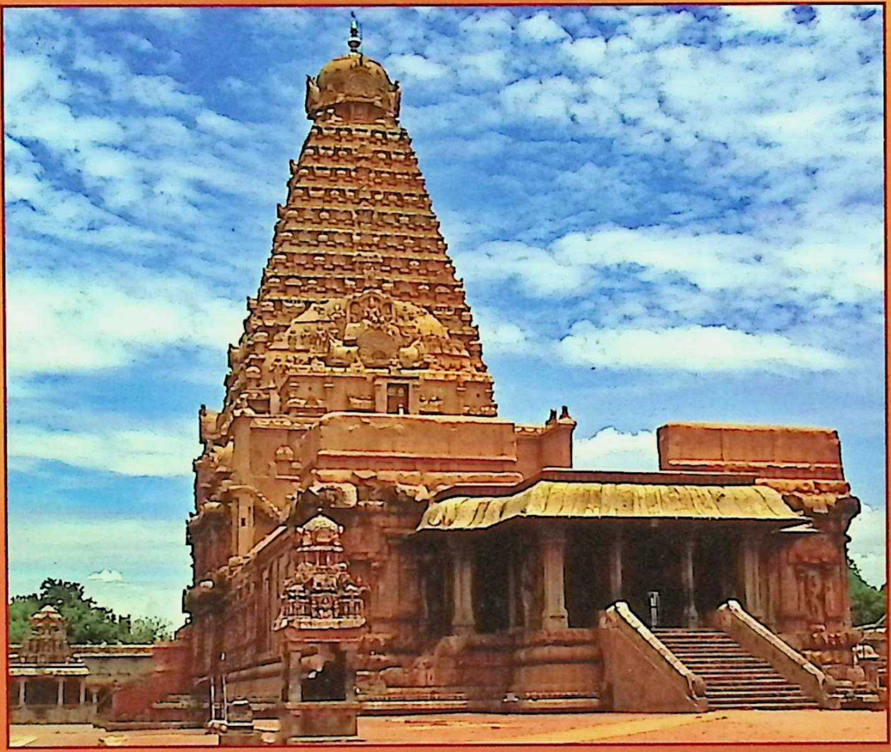
# UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS

## VOLUME - XI

## SANSKRIT INSCRIPTIONS OF THE 11th CENTURY



Thanjavur Brihadeeswarar Temple, Tamil Nadu

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## Bṛihadīśvara Temple at Thanjavur

The great temple in Thanjavur, appropriately called the Bṛihadīśvara or the Rājarājēśvara after its builder Rājarāja I (985-1014 A.D.), is conceived as a whole complex on a grand scale, completed by its founder and is the most ambitious undertaking of Tamil architecture. It combines all that is mature and best in the temple-building tradition – architecture, sculpture, painting and allied arts.

This temple is a monument dedicated to Śiva, whom the emperor established here and named Rājarājēśvaram-Uḍayār after himself. According to the temple records the construction was begun some time about A.D.1003 and completed in A.D. 1010. It is stated that the king, on the two hundred and seventy-fifth day of the twenty-fifth year of the reign (*i.e.,* A.D.1010), presented a gold-covered finial to be planted on the top of the *vimāna* of the temple.

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## VOLUME - XI

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**PERIOD 1000 A.D. TO 1100 A.D.**

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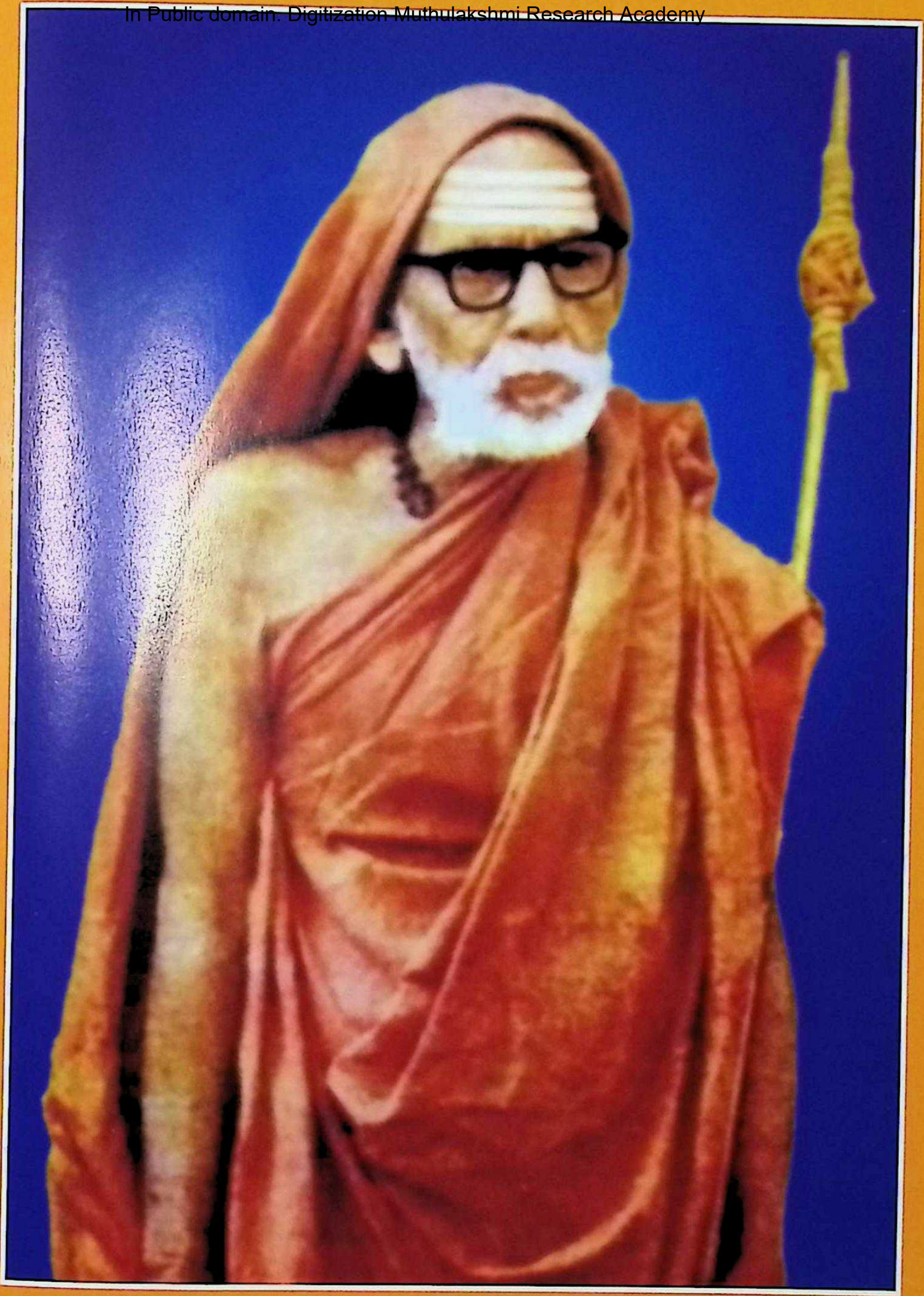

*His Holiness Jagadguru*
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*Kanchi Kamakoti Pitha*
*Founder of the Trust*

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# समर्पणम्

करुणारसाढ्यहृदयं कलिकिल्विषभीतिरोगतापहरम्।
करधृतदण्डकमण्डलुमाचार्यं भजत शङ्करं काञ्च्याम्।।1।।
उट्टङ्कितपदपूर्वा विद्यारण्येति नामिका संस्था।
काञ्चीवरपीठगतैराचार्यैः चन्द्रशेखरेन्द्राख्यैः।। 2।।
आचारे व्यवहारे भाषायां सम्प्रदायकार्येषु।
सत्यपि भेदे धर्मः सर्वेषामेक एव सिद्धो हि।। 3।।
इत्यर्थं बोधयितुं शासनमूलेन भारतीयानाम्।
आचार्यैरालोचितमेतत्कार्यं समष्टिरूपधरम्।। 4।।
ताम्राश्मदारुनाणकस्वर्णाद्युट्टङ्कितान्यनेकत्र।
शासनजिज्ञासूनामितरेषां स्थापितानि बोधार्थम्।। 5।।
राजादिशासनान्यन्यानि च सर्वत्र बोधितानि बुधैः।
सङ्गृह्य च संशोध्य च कालक्रमतः सुयोजितान्यत्र।। 6।।
क्रिस्तोः परमेकादशशतकीयानां चरित्रमूलानाम्।
षट्चत्वारिंशत्सङ्ख्यशासनानां हि मूलमाकलितम्।। 7।।
आङ्ग्लानुवादसहितमुपोद्घातसुटिप्पणीभिरतिमहितम्।
सर्वेषां सुखबोधं परमाचार्यैश्च दर्शितेन पथा।। 8।।
तदिदं ह्येकादशमं पुष्पं दशमसुममिव शोभाढ्यम्।
परमाचार्यपदाब्जे समर्प्यते भक्तिभावपरिपूर्णम्।। 9।।

।। इति शुभम्।।

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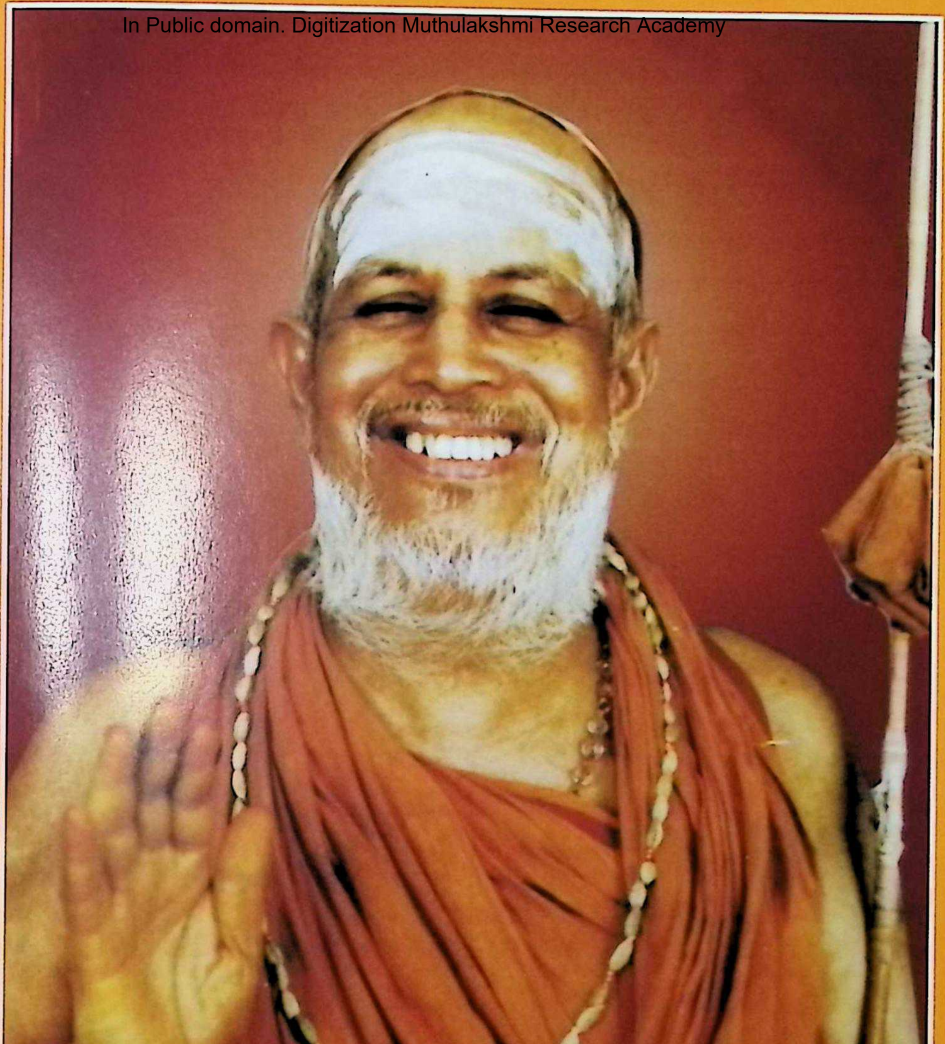

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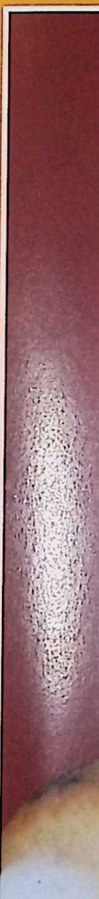

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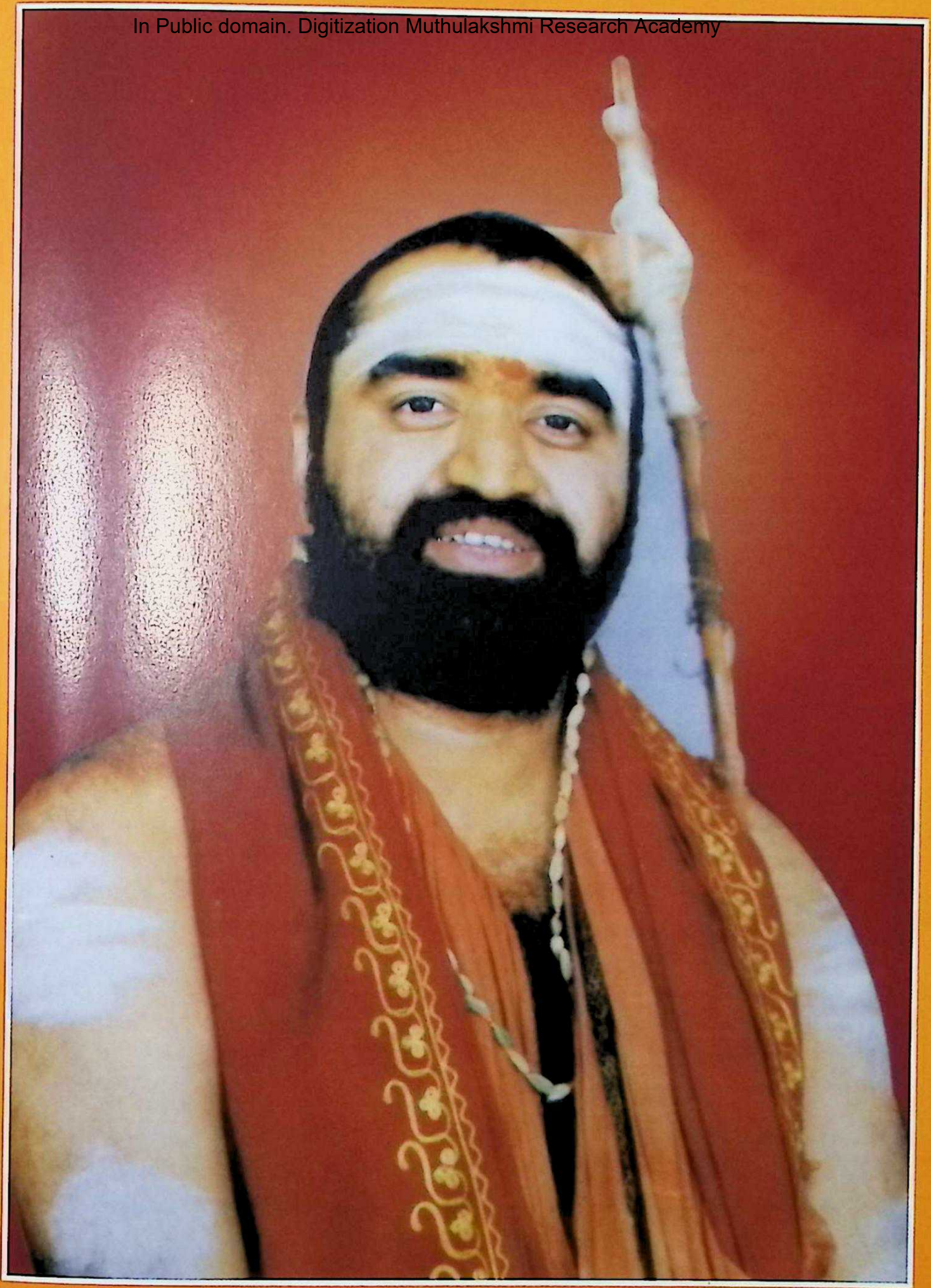

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*Adishtanam of His Holiness Sri Chandrasekharendra Sarasvathi Swamigal at Kanchi*

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# FOREWORD

His Holiness Jagadguru Pūjya Śrī-Chandraśēkharendra Sarasvāti, the Śankaracharya-Paramāchāryal of Śri- Kāñchī-kamakōtipītha was deeply interested in preserveing and interpreting for the benefit of the present and future generations in India and abroad, the relics of the glorious culture and civilization of India. His Holiness was familiar with epigraphy, the richest and irrefutable among the sources of the history of India's culture and civilization. The idea of delving into, and publishing in a codified manner all the important Sanskrit and Prakrit inscriptions of India with English translation was conceived of by His Holiness and a Trust was formed in 1984 under His Instructions with a view to carry out this task. His Holiness named the Trust "The Uṭṭaṅkita Vidyā Araṇya Trust" meaning 'The Forest of Engraved Knowledge'. This expression 'Vidyā Araṇya' when made into a compound word recalls to our mind the famous scholar-statesman-saint 'Vidyāraṇyā' who was the guide to those princes who were instrumental in founding the great empire of Vijayanagara (also called Vidyānagara) at Hampi (in Bellary District, Karnataka State), in the 14th century A.D. and who (Vidyāraṇya) was the only person comparable to Ādi Śankarācharya (the rejuvenator of the ancient Advaita School of Philosophy of the Vedas). The first volume published by the Trust in 1985 was appropriately dedicated to his (Vidyāraṇya's) memory and contains sixteen inscriptions relating to that great soul and it was released by Śrī Paramāchāryal himself.

**Volume I Published in 1985**

While the first volume of the Trust was just general and dedicatory, the further work of the Trust in pursuance of the objectives laid down by the Paramāchāryal was planned to be executed by publishing (in a series of

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volumes) the Sanskrit and Sanskritic inscriptions found in India and neighbouring countries which have been edited and published in several Indological publications, as follows :

## VOLUMES I TO XII

| | | |
|---|---|---|
| **Volume I** | : | General, dedicatory and introduction volume about Vidya Aranya 14 th Century A.D. |
| **Volume II** | : | Epigraphs of the Period 257 B.C. - 320 A.D. |
| **Volume III** | : | Epigraphs of the Period 320 A.D. - 600 A.D. |
| **Volume IV** | : | (Consisting of III parts) |
| Part I | | Epigraphs of the Period 600 A.D. - 650 A.D. |
| Part II | | Epigraphs of the Period 651 A.D.- 700 A.D. |
| Part III | | Epigraphs of the Period 500 A.D.- 700 A.D. (Foreign Inscriptions) |
| **Volume V** | : | Epigraphs of the Period 700 A.D. - 800 A.D. |
| **Volume VI** | : | Epigraphs of the Period 800 A.D. - 900 A.D. |
| **Volume VII** | : | Epigraphs of the Period 900 A.D. - 1000 A.D. |
| **Volume VIII** | : | Epigraphs of the Period 10th Century A.D. |
| **Volume IX** | : | Epigraphs of the Period 1000 A.D. - 1100 A.D. |
| **Volume X** | : | Epigraphs of the Period 1000 A.D.- 1100 A.D. |

Vol.XI Epigraphs of the period 1000 A.D. - 1100 A.D.
Vol.XII Epigraphs of the Period of 1100 A.D. - 1200 A.D.

* Subsequent Volumes are under preparation.

The periodisation of the inscriptional content of each of the above volumes, was not meant to be rigidly adhered to, but was left to be determined by the number of epigraphs that were available or selected for each period.

It may also be pointed out here that the preparation of volume for this series as envisaged is not as simple as it looks on the face of it. It is not a mechanical copying of the text and translation from what has already been published. Quite often, these texts as published are written in Roman and these have to be transliterated in to Nagari characters. Further a translation was not always given by the original editors and hence a translation or a summary of the contents has to be given anew. Mostly the concentration of the original editors had been on the aspects

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of political history revealed by the records. They did not place due stress on the many technical terms occurring in the inscriptions. They were either left untranslated or if at all, were inadequately interpreted. The Trust volume is meant to provide the translation of the Sanskrit texts and interpretation of the technical terms contained in the inscriptions. Further, in the volumes being produced by the Trust, as all the inscriptions are being arranged in chronological sequence, many significant facts which could not have struck those who edited these inscriptions in isolation, get revealed by the juxtaposition of the records. The purpose of the Trust volumes is to make a systematic study and highlight such enlightening information revealed by these inscriptions in their entirety.

**Volume II, Published in 1989**

The second volume of the Epigraphical series was in the hands of Shri. K.G.Krishnan, and contained two hundred and eighteen inscriptions selected from about three thousand and odd records, majority of which are in the Prakrit language. It covered the period from 257 B.C. (i.e.) when Aśoka's rule began, upto 320 A.D. when the Guptas began to rule.

It is very gratifying that the above volume was released in 1989 by the holy hands of the **Paramāchāryāl** himself.

**Volume III, Published in 2002**

The third volume of the Uṭṭaṅkita Vidyā Aranya Sanskrit Epigraphs covers the period from 320 A.D. upto 600 A.D.(i.e.) a period which started with the emergence of the Guptas as the dominant power in Āryāvarta covering most of Northern India. This was handled by Shri K.G.Krishnan. Some 345 inscriptions were selected

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to be dealt with in this volume. But as he expired in the meanwhile, some portion of the text was completed by Dr. J. Sundaram. This volume was released by **Pūjyaśrī Jayēndra Saraswatī Swamigal,** the then head of Sankara Math, Kāñchī in 2002.

**Volume IV, (Consisting 3 parts) Published in 2006 & 2008**

The fourth volume was entrusted to Shri V. S. Subrahmanya Sāstri and Dr. J. Sundaram in 1993. Shri Subrahmanya Sāstri informed the latter as to the things that were expected to be discussed in the volume by the **Paramāchāryāl Chandrāśekhārendra Sarāswati,** as he was very close to him and he similarly guided the latter. Shri Sāstri passed away in 1995 and it was left to Dr. J. Sundaram to carry on. This volume was planned to deal with inscriptions pertaining to the period 600 to 650 A.D.when the Guptas were seen on the wane and splinter dynasties subservient to the Guptas began emerging. That was also the period when in India south of the Vindhyas, after the decline of the Sātavāhanas, several dynasties had sprung up on and were vying for dominance.

Volume- IV- Part- I (600-650 A.D.) was released at New Delhi by **Dr. Karan Singh M.P.** in 2006. Volume-IV Part-II covering the period 651-700 A.D. and Volume-IV Part-III covering Sanskrit inscriptions 500 A.D. to 700 A.D. in foreign countries were released by **Pūjyaśrī Dāyananda Śaraśwāthi Swamiji** at Chennai and received by **Dr. V. Kutumba Śāstrī** the then Vice-Chancellor of Rashritya Sanskrit Sansthan, New Delhi

**Volume V, Published in 2009**

This volume consisting 120 inscriptions in Sanskrit with English translation covering the period 700 A.D.- 800 A.D. was released in Kolkata on 28-4-2009 by **H.E.Sri Gopal Krishna Gandhi, Governor of West Bengal** under the auspices of the **Asiatic Society, Kolkatta.**

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## Volume VI, Published in 2010

This volume contains 106 Sanskrit inscriptions with English summary covering the period of 800 A.D. to 900 A.D. mostly relating to Rashtrakuta dynasties, was released on 18-th October 2010 at Sri Chandrasekharendra Saraswathi Viswa Maha Vidyalaya (University) Kanchipuram by **His Holiness Sri Sri Jayendra Saraswathi Swamiji.**

## Volume VII, Published in 2011

This volume has 75 inscriptions covering the period 9th to 10th Century A.D. This volume tells about later Rashtrakutas, Eastern Chalukyas, Eastern Gangas, Chedis, Chandra Kings, Pramaras etc. The publication was released on 23-1-2011 at Mumbai by **His Holiness Sri Sri Jayendra Saraswathi Swamiji.**

## Volume VIII, Published in 2013

This volume has 76 inscriptions covering the period complete 10th Century A.D. This volume tells about Bhauma-Palas, Palas, Bhanjas of Khinjali, Bhauma-Kara, Kalachuris, etc.,

The publication was released on 25.7.2013 by **His Holiness Sri Sri Jayendra Saraswathi Swamiji,** the then Head of Sri Sankara Math, Kanchipuram, Tamil Nadu.

## Volume IX, Published in 2015

This volume contains 84 inscriptions, both dated and undated, of the 11th century A.D. Many of them are dated in the Vikrama Samvat, those belonging to the Kalachuri dynasties, in the Kalachuri Year and others in the Regnal years of different rulers. The undated inscriptions included here are assigned to the 11th century on their palaeographical or historical evidence. Of the 84 inscriptions included in this volume, there are 42 copperplate charters and equal number of epigraphs engraved on boulders, stone-slabs and pedestals of stone images. They belong to different regions of the northern India and represent different ruling houses, major and minor, as well as some stray rulers.

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**Trust Management :**

The value of the work envisaged and being carried out by the Trust was well appreciated and acknowledged by the Director of Epigraphy, **Dr.K.V. Ramesh.** In his D.O.No.55 1(5)84, dated 13.1.1984, he said that "the Project undertaken, by the Uṭṭaṅkita Vidyā Araṇya Trust, of publishing the texts of all available Sanskrit inscriptions in a series of volumes, cannot be considered as repetitive or as mere duplication of any work done or being done by the Central Government Agency concerned or so far as I learn, by any of the State Government agencies. The completion of this project undertaken by then Uṭṭankita Vidyā Araṇya Trust is bound to make a significant contribution for the progress of Indological researches".

Dr. K.V. Ramesh, who later became the Joint Director General in the Archaeological Survey of India, served as advisor to the Trust and participated in all deliberations. Subsequently, the other directors (Epigraphy), Shri M.N.Katti, Dr. M.D.Sampath and Dr. K.M.Bhadri, and other staff of the ASI Epigraphy Office, Mysore, helped the editors in their work.

**Eminent contributors of the Trust :**

It is fitting and proper to record here the valuable contributions made by several enthusiastic, and well wishing eminent persons in managing the affairs of Trust. **Late Dr. D.C. Sircar**, former Govt. Epigraphist for India and the then Professor and Head of the Department of the Ancient Indian History and Culture, University of Calcutta, formulated and gave a shape to the work to be undertaken by the Trust. The late **Shri. S. Viswanathan** and Late **Prof. V.S. Pathak** ably guided the affairs of the Trust in the initial period. Late **Shri C.S. krishnamurthy,** I.A.S. (Retd.),

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Late **Shri V.S. Subrahmanian** and Late **Dr. B.N. Mukherjee,** Carmichael Professor of Ancient History, Archaeology and Culture, University of Calcutta, besides attending to the administration of the Trust kept guiding in the execution of the work. Late **Shri C.G. Rangabhashyam,** I.A.S.(Retd.) Former Education Secretary, Govt. of T.N. ably managed and executed the affairs of the Trust till 2005.

**Appreciation and Tributes to former Trustees**

**Shri. P. Sabanayagam,** I.A.S. (Retd. Former Education & Cultural Secretary, Govt. of India and former Chairman of the Uttankita Aranya Trust) and **Sri. Dr. A.M. Swaminathan, I.A.S.**(Retd. Revenue Secretary, Govt. of Tamil Nadu and former Executive Trustee / Secretary of the Trust) had made immense contributions in managing the affairs of the Trust over several years. Due to their untiring and dedicated work, it was possible to get the seven volumes viz Vol IV (part I to III), Vol.V, Vol.VI & Vol.VII covering the period 600 A.D to 1000 A.D, Volume VIII complete 10th century A.D, released timely and also to improve the financial position of the Trust. The Board places on record its deep appreciation for their splendid work over the years.

**Editorial Staff :**

Dr K.M. Bhadri was ably assisted by Sri. H.K. Subrahmanya Junior Scholar. We also wish to acknowledge the service rendered by Sri. N. Bhaskaran, Sri. S. Chandramouli of S.C.S.V.M.V. and staffs.

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**Financial assistance was received in the early years of 1985-1989 :**

i) Tirumalai Tirupati Devasthanam.

ii) Govt.of Uttar Pradesh

iii) The members of the Board of Trustees

iv) The staff of Asian Development Bank of Manila.

**Rashtriya Sanskrit Sansthan, New Delhi.**

The publication of Volume IV, Parts I to III and Volumes V to VIII, has been accomplished with the financial assistance of the Rashtriya Sanskrit Sansthan (Deemed University) New Delhi. The Trust is indebted to Govt. of India M.H.R.D. Authorities New Delhi. We also persuade them to give finance assistance for our subsequent Volumes publication.

The Trustees hope and request that these Volumes may be purchased by scholars, Libraries, Universities and other Institutions, to fulfill the noble objectives of the project.

**10-01-2021** **Prof. Dr. C.V. Vaidyanathan**

CHAIRMAN

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# Introduction

This is the third and last volume of the *USA VE.,* vol. series dealing with the epigraphs of the 11th century A.D. It consists 46 inscriptions, 33 copper-plate charters and 13 stone inscriptions. As regards the date of these inscriptions, 13 of them are dated in the Śaka-Saṁvat, 4 in the Vikrama-Saṁvat, 2 in the Bhaumakara year and 12 in the Regnal years of different rulers. Remaining 14 inscriptions are assigned to the 11th century A.D. on palaeographic and other grounds.

## Rise of the Greater Gaṅgas

The earliest definite and undisputed date of the Greater Gaṅgas is the 9th of April, 1038 A.D. when Vajrahasta-Anantavarman, father of Rājarāja and grandfather of great Anantavarman-Chōḍagaṅga, was crowned. The records of Vajrahasta and his son as well as the earlier ones of his grandson give the genealogical account of this branch of the Gaṅga family, beginning with Guṇamahārṇava up to Vajrahasta-Anantavarman who was crowned in 1038 A.D. This account evidently suggests that Guṇamahārṇava was the first king of this branch of the Gaṅga family, that the Gaṅga kingdom had been divided into five principalities apparently owing to the weakness of the central government, and that Guṇamahārṇava's son Vajrahasta succeeded in reuniting the diverse units under his sole sway. But though this account of the Greater Gaṅgas is not altogether improbable, at least in regard to the broad outline, it has to be noted that the tradition recorded in the later records of the family, from the latter part of the reign of Anantavarman-Chōḍagaṅga, is somewhat different (*The Age of Imperial Kanauj,* pp.141-42).

The present volume consists as many as 13 inscriptions of the Greater Gaṅga branch of the Gaṅga family, 9 of them (Nos. 1-9) belonging to Vajrahasta-Anantavarman (*i.e.* Vajrahasta III) three (Nos.10-12) to

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Rājarāja I Dēvēndravarman, whose identity is disputed but who is believed to be the son of Vajrahasta III and one (No.13) to his son Anantavarman-Chōḍagaṅga.

The genealogical account of this family as found in the grants of Vajrahasta III is given below in a tabular form.

1. Guṇamahārṇava

↓

2. Vajrahasta I.
(44 yrs.)

↓

3. Guṇḍama I (3 yrs.) | 4. Kāmārṇava I (35 yrs.) | 5. Vinayāditya (3 yrs.)

↓ (from 4)

6. Vajrahasta II *alias* Aniyaṅkabhīma
(35 yrs.)

↓

7. Kāmārṇava II (½ yr.) | 8. Guṇḍama II. (3 yrs.) | *By another wife-* 9. Madhu-Kāmārṇava III (19 yrs.)

↓ (from 7)

10. Vajrahasta III.
Crowned 3rd May A.D. 1038.

From *Ep. Ind.,* IV, p.186)

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## Sōmavaṁśins

The Sōmavaṁśī dynasty has already been introduced in *USVAE.,* vol. VIII, pp. XXIII-XXIV. Kings of this dynasty ruled from about the middle of the 9th century A.D. to the end of the 11th century (*ISPS.,* part I, p.198). This volume consists as many as 11 (Nos. 14-24) epigraphs of different rulers of this dynasty.

## Bhañjas

The two important branches of the Bhañja dynasty that ruled in Orissa, *viz.,* Bhañjas of Khiñjali and Bhañjas of Khijjiṅga have been mentioned in *USVAE.,* vol. VIII, pp.XVIII-XIX. It is believed that the Bhañjas of Khiñjali had been ruling in Orissa almost continuously since the 4th or 5th century A.D. and they continued to rule even beyond 1100 A.D. As against this the Bhañjas of Khijjiṅga are said to have ruled roughly between A.D. 850 and 1000 (*The Age of Imperial Kanauj,* pp.73-75).

The present volume consists 4 inscriptions (Nos.25-28) of the Bhañjas, two each of the Khiñjali and Khijjiṅga branches, of which two copper-plates (No.27) are considered important as their contents have enabled scholars to understand better the genealogy of the Khijjiṅga branch of this dynasty. It may be mentioned in the passing that as many as five (Nos. 99-103) copper-plate charters of the Bhañjas of Khiñjali have been included in *USVAE.,* vol. VI.

## Chōḷas of Tanjore

One of the important dynasties that ruled over South India is that of the Chōḷas of Tanjore. They ruled from about 850-1250 A.D. The founder of this dynasty was Vijayālaya, a feudatory of the Pallavas. His dynasty rose to high eminence and lasted for more than two centuries.

Even though a small stone inscription of Parāntaka (I) Chōḷa has figured in *USVAE.,* vol. VII (No.

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11) it is only in the present volume that three lengthy inscriptions of political, cultural and literary importance are included. Thus the Larger Leiden plates of Rājarāja I are 21 in number and contain as many as 443 lines of writing in all. Tiruvālaṅgāḍu plates of Rājēndra-Chōḷa are 31 in number and contain a total number of 785 lines of writing. Likewise the Kanyākumāri inscription of Vīra-Rajēndradēva, engraved on six stone pillars consists 444 lines of writing in all. All of them are bilingual and biscriptal records written in Grantha and Tamiḷ characters. Only Sanskrit portions of these epigraphs have been dealt with here.

## Nalas

The importance of the Orissa State Museum plates of Narēndradhavala (No.32) lies in the fact that they disclose for the first time the date of Narēndradhavala, the family to which he belonged, his capital as well as two of his forbears. Narēndradhavala of the Madras Museum plates (*USVAE.,* vol.VIII, No.76) was held by Sircar to belong to the Dhavala family on accout of his name ending in *dhavala.* But the Orissa State Museum plates referred to above show that Narēndradhavala belonged to the Nala family which flourished in the Ganjam region of Orissa from as early a period as the beginning of the 10$^{th}$ century A.D. The Pandipathar plates (*USVAE.,* vol. VII, No.13) revealed the existence of king Bhīmasēna of the Nala dynasty in Orissa in the beginning of the 10$^{th}$ century A.D. The Orissa State Museum plates under review show that the same dynasty continued to rule even in the early part of the 11$^{th}$ century A.D. Though they disclose the names of the father and grandfather of Narēndradhavala, it is not possible to give a connected chronology of the Nala dynasty from Bhīmasēna (of the Pandipathar plates) to Pṛthvībhañja (grandfather of Narēndradhavala) since the names of the kings who may have ruled in between are not available to us.

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## Pāla kings of Assam

Silimpur stone-slab inscription (No.33) mentions the name of a king, Jayapāla, who ruled Kāmarūpa. Regarding the identification of this king Basak writes as follows:

"We know of a dynasty of rulers of Kāmarūpa having their names ending in *pāla.* They were, as far they are described in their epigraphic records, descendants of Naraka and Bhaga-datta and were not Buddhist, as the Pāla kings of Bengal were. From the copper-plate grants of king Ratnapāla and from the Gauhāṭī copper-plate grant of king Indrapāla a list of these Pāla kings of Assam can be obtained in the following order:-

(1) Brahmapāla, (2) Ratnapāla, (3) Purandara-pāla, (4) Indrapāla. . . . . . . . . . . . . . It may be presumed that Jayapāla of our inscription was also a king of this line in the 11th century, his place being somewhere after Indra-pāla."

There seems to be no problem in accepting Basak's identification and placement of Indra-pāla as stated above. But in the light of subsequent discovery of the Gachtal plate of Gōpāla, Basak's argument becomes untenable. This record after giving the same genealogy from Brahmapāla to Indrapāla, as given by Basak, states that king Gōpāla was born of Indrapāla and his queen Rājyadēvī and became king on the death of his father. Thus it becomes clear that Gōpāla was the son and successor of Indrapāla. As such Jayapāla of the Silimpur inscription cannot be the successor of Indrapāla. If he is to be accommodated in the genealogy of the Pāla kings of Assam, he may be placed after Gōpāla of the Gachtal plate. It is to be noted that this royal family is called Bhauma (Nāraka) and Bhauma-Pālas of Durjayānagarī by D.C.Sircar (*USVAE.,* vol. VII, No.14 and vol. VIII, No.1 respectively).

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## Miscellaneous rulers

Of the remaining inscriptions, Rāṇaka Rāmadēva of Upalada plates (No.34) claims to be a descendant of Tailapa-vaṁśa. This Tailapa has been identified with the famous Chālukya monarch, Tailapa II.

The stone inscription of Kōkkala (No.37) gives the genealogy of the Grahapati family to which this ruler belonged. A town called Padmāvatī was founded by a ruler of Brahman's race. In that town there was born of the Grahapati family Yaśōbala. His son was Māhaṭa. Māhaṭa's son was Jayadēva whose son was Sēkkala. Sēkkala's younger brother was Kōkkala. All these personages would appear to have been small chiefs dwelling at Khajurāho. Other members of this family or clan are mentioned in certain other inscriptions from Khajurāho (see Khajurāho inscriptions, Nos. VI, VII and VIII, in *Ep.Ind.,* vol. I, pp.152-53).

In the two grants of Sauryāditya (Nos. 39-40), this king is stated to be the son and grandson of Haṁsarāja and Hēlāvarāha respectively, of the Malayakētu family of the solar race. This family is known from two grants issued from Vijayapura by *P.M.P.* Jayāditya II, the son of *P.M.P.* Dharmāditya and queen Chandrā and the grandson of *P.M.P.* Jayāditya I and queen Yōgā. Hēlāvarāha is said to be the successor of Jayāditya II mentioned above. Inscription Nos. 41, 45 and 46 belong to the Chhindaka-Nāga family, No. 42 to the Vaṅga king Gōvindachandra, No.43 to Vīraprachaṇḍadēva of Kulika-vaṁśa and lastly, No.44 to Vidagdhadēva, king of Chaṇpakā (Chambā).

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LIST OF INSCRIPTIONS

Sl.NO TITLE

1. Narasapatam Plates of Vajrahasta III, Saka- Samvat 967 (1045 A.D.).
2. Nadagam Plates of Vajrahasta III, Saka-Samvat 979 (1058 A.D.).
3. Chikkalavalasa Plates of Vajrahasta III, Saka 982 (1059 A.D.).
4. Peddabammidi Plates of Vajrahasta III, Saka 982 (1060 A.D.).
5. Arasavalli Plates of Vajrahasta III, Saka 982 (1060 A.D.).
6. Boddapadu Plates of Vajrahasta III, Saka 982 (1060 A.D.).
7. Madras Museum Plates of Vajrahasta III, Saka-Samvat 984 (1061 A.D.).
8. Ganjam copper- Plates of Vajrahasta III, Saka-Samvat 991 (1068 A.D.).
9. Parla-kimedi Plates of Vajrahasta III, 11th Century A.D.
10. Madagrama grant of Devendravarman and Bhimakhedi, Saka 988 (1066 A.D.).
11. Dirghasi inscription of Vanapati Saka-Samvat 997 (1075-76 A.D.).
12. Grant of Rajaraja I Devendravarman, Saka 998 (1077 A.D.).
13. Vizagapatam copper-plate grant of Anantavarma-Chodagangadeva, Saka-Samvat 1003 (1081 A.D.).
14. Banpur Plates of Indraratha, Year 6 (11th Century).

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15. Jatesinga-Dungri plates of Mahasivagupta III, Yayati, Year 3.

16. Balijhari plates of Mahabhavagupta IV, Udyotakesarin, Year 4.

17. Sankhameri plates of Mahabhavagupta IV, Udyotakesarin, Year 4.

18. Lalatendukesari Cave inscription of Mahabhavagupta IV, Udyotakesarin, Year 5.

19. Mahakosala Historical Society's plates of Mahabhavagupta IV, Udyotakesarin, Year 11.

20. Navamuni Cave inscription of Mahabhavagupta IV Udyotakesarin, Year 18

21. Brahmesvara Temple inscription of Mahabhavagupta IV, Udyotakesarin, Year 18.

22. A Stray plates of Udyotakesarin from Mahada, 11th Century.

23. Nuapatna plates of the time of Mahasivagupta IV-Janamejaya, Year 5.

24. Ratnagiri plates of Mahasivagupta V, Karna, Year 5.

25. Dasapalla plates of Satrubhanja Tribhuvanakalasa; Year 198

26. Plates of Nettabhanja Tribhuvanakalasa, Regnal Year 13

27. Two Bhanja copper-plates, 11th century

28. Bhanja grant from Khiching, Regnal Year 3

29. The Larger Leiden plates of Rajaraja I, Regnal Year 21

30. Tiruvalangadu copper-plates of the 6th Year of Rajendra-Chola

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31. Kanyakumari inscription of Vira-Rajendradeva, Regnal year 7
32. Orissa state Museum plates of Narendradhavala, Year 189
33. Silimpur stone-slab inscription of the time of Jayapaladeva, 11th century
34. Upalada plates of Ranaka Ramadeva
35. A stone inscription from Ranod (Narod)
36. Ranipur Jharial Mahadeva temple inscription
37. Stone inscription of Kokkala of the year 1058
38. Somanatha temple inscription at Shergadh, Samvat 1074, 1075, 1084
39. A grant of Sauryaditya (A), Vikrama 1077
40. A grant of Sauryaditya (B), Vikrama 1083
41. Rajapura copper-plates of Madhurantakadeva, Samvat 987
42. Two inscription of Govindachandra, King of Vanga, 11th century
43. A Charter of Kulika Viraprachandadeva, 11th century
44. Sungal copper-plate inscription of Vidagdha, Regnal Year 4
45. Kuruspal stone inscription of Somesvaradeva I, Saka-Samvat1019
46. Kuruspal stone inscription of Somesvaradeva I, 11th century

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## No.1
## NARASAPATAM PLATES OF VAJRAHASTA III
## SAKA-SAMVAT 967

| | |
|---|---|
| Location | : Narasapatam, Visakhapatam District, Andhra Pradesh |
| Date | : Śaka-Saṁvat 967 = 1045 A.D. |
| Script | : Eastern Nāgarī |
| Language | : Sanskrit |
| King | : Vajrahasta III |
| Dynasty | : Eastern Gaṅga |
| Reference | : Sten Konow, *EI.*, XI, pp.147-153 |

### Text

**Metres:** Vv. 1, 3, 11 *Śārdūlavikrīḍita;* 2, 6, 12 *Anushṭubh;* 4 *Vaṁśastha;* 5, 9 *Mālinī;* 7, 8 *Gīti;* 10 *Vasantatilakā;*

ओं स्वस्ति ॥ श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्यसत्य-शौचशौर्य्यधैर्य्यादिगुणरत्नपवित्राणामात्रेयगोत्राणां विमलविचाराचार-पुण्यसलिलप्रक्षालितकलिकालकल्मषमषीणां महामहेन्द्राचलशिखर-प्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणैकसूत्रधारस्य शशांकचूडामणेर्भगवतो गोकर्णस्वामिनः प्रसादात्समासादितैक-शंखभेरीपञ्चमहाशब्दधवलच्छत्रहेमचामरवरवृषभलांच्छनसमुज्वलसम-स्तसाम्राज्यमहिम्नामनेकसमरसंघट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितो-त्तुङ्गभुजदण्डमण्डितानां त्रिकलिङ्गमहीभुजां गाङ्गानामान्वयमलंकरिष्णो-र्विष्णोरिव विक्रमाक्रान्तधरामण्डलस्य गुणमहार्ण्णवमहाराजस्य पुत्रः ॥

पूर्व्वं भूपतिभिर्व्विभज्य वसुधा या पञ्चभिः पञ्चधा
भुक्ता भूरिपराक्रमो भुजबलात्तामेक एव स्वयम् ।

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एकीकृत्य विजित्य शत्रुनिवहान् श्रीवज्रहस्तश्चतु

श्चत्वारिंशतमत्युदारचरितः सर्व्वामरक्षीत्समाः ॥१ ॥

तस्य तनयो गुण्डमराजो वर्षत्रयमपालयत महीम्॥ तदनुजः कामाण्र्ण-

वदेवः पञ्चत्रिंशतमब्दान्। तस्यानुजो विनयादित्यः समास्तिस्रः।

ततः कामाण्र्णवाज्जातो जगतीकल्पभूरुहः।

यो राजद्राजितच्छायो वज्रहस्तो महीपतिः॥ २॥

प्रश्च्योतन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गजा

नर्थिभ्यः समदात्सहस्रमतुलो यस्त्यागिनामग्रणीः।

स श्रीमाननियङ्कभीमनृपतिर्ग्गाङ्गान्वयोत्तंसकः

पञ्चत्रिंशतमब्दकान्समभुनक् पृथ्वीं स्तुतः पार्थिवैः॥ ३॥

तदग्रसूनुः सुरराजसूनुना समः समस्तां शमितारिमण्डलः।

स्म पाति कामाण्र्णवभूपतिर्भुवं समृद्धिमानर्द्धसमां समुज्ज्वलः॥ ४॥

तदनु तदनुजन्मा चित्तजन्मोपमानो

गुणनिधिरनवद्यो गुण्डमाख्यो महीशः।

सकलमिदमरक्षत्त्रीणि वर्षाणि धात्री

वलयमलघुतेजोनिर्जितारातिचक्रः॥ ५॥

ततो द्वैमातुरस्तस्य मधुकामाण्र्णवो नृपः।

अवति स्मावनीमेतामव्दान् एकोनविंशतिम्॥ ६॥

अथ वज्रहस्तनृपतेरग्रसुतादखिलगुणिजनाग्रण्यः।

कामाण्र्णवात्कवीन्द्रप्रगीयमानावदातशुभकीर्त्तेः॥ ७॥

श्रिय इव वैदुम्बान्वयपयःपयोनिधिसमुद्भवायाश्च।

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यः समजनि विनयमहादेव्याः श्रीवज्रहस्त इति तनयः ॥ ८ ॥

वियदृतुनिधिसंख्यां याति शाकाब्दसंघे

दिनकृति वृषभस्थे रोहिणीभे सुलग्ने ।

धनुषि च सितपक्षे सूर्य्यवारे तृतीया

युजि सकलधरित्रीं रक्षितुं योभिषिक्तः ॥ ९ ॥

न्याय्येन यत्र सममाचरितुं त्रिवर्ग्गं

मार्ग्गेण रक्षति महीं महितप्रतापे ।

निर्व्याधयश्च निरघाश्च निरापदश्च

शश्वत्प्रजा भुवि भवन्ति विभूतिमत्यः ॥ १० ॥

व्याप्ते गाङ्गकुलोत्तमस्य यशसा दिक्चक्रवाले शशि

प्रद्योतामलिनेन यस्य भुवनप्रह्लादसंपादिना ।

सैन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलीपट्टके-

ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणा वारणान् ॥ ११ ॥

अनुरागेण गुणिनो यस्य वक्षोमुखाब्जयोः ।

आसीने श्रीसरस्वत्यावनुकूले विराजतः ॥ १२ ॥

स देवः ॥ दन्तिपुरात्परममाहेश्वरपरमभट्टारको महाराजाधिराज-त्रिकलिङ्गाधिपतिश्रीमद्वज्रहस्तदेवः कुशली सामन्तामात्यप्रमुखजनपदा-न्समाहूय समाज्ञापयति विदितमस्तु भवतां । तंपवाग्रामबाहिरपञ्चत्रिंशता ग्रामेण सार्द्धं गोरसत्तविषयोयं प्रसिद्धश्चतुःसीमावच्छिन्नः सजलस्थलः सर्व्वपीडाविवर्जितः अचाटभटप्रवेशो भूमिच्छिद्रपिधानन्यायेनाचन्द्रार्क्क-क्षितिसमकालं यावन्मातापित्रोरात्मनः पुण्ययशोवृद्धये मीनमासनवमे

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सोमवारे काश्यपगोत्राय पेत्तकल्लुविनिर्गतचोत्तवादयराजा तस्य सूनुर्वैदुम्बादित्याद्रूपदेव्या जातः श्रीमानादित्यचोत्तः। तस्य सूनव इरुगनश्रीमानादित्यचोत्ताय वीरभूरिश्रवाय च। परनारीसुदूराय सत्याधिष्ठितचेतसे॥ उदकपूर्व्वन्ताम्रशासनीकृत्य पट्टकप्रदत्तोस्माभिरतोस्य विधेयीभूय समस्तप्रवणिकरैः क्षेत्रकरैश्च समुचितभागभोगादिकं समुपनेतव्यं यथाकालभाविभिर्भूपतिभिर् स्वपति दानमिदं मनुनो धर्म्मगौरवात्परिपालनीयमिति॥ गोरसत्तविषयस्य सीमानो लिख्यन्ते॥ पूर्व्वतः विस्तीर्ण्णशिला॥ आग्नेये पर्व्वतसमीपे विनायकवटः॥ दक्षिणे टङ्कुभट्टारिकासीमपर्व्वतः। नैर्ऋत्ये अन्धारावेणी पर्व्वतः॥ पश्चिमे वंशधारातटे काञ्चशिला॥ वायव्ये अम्रापाथरः। उत्तरे मधुपालिः॥ ऐशान्ये तालञ्जरशिला॥

स्वदत्तां परदत्तां वा हरेत्कश्चिद्वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥

तंपवाग्रामशासनिककायस्थश्रीसन्धिविग्रहिधवलेन लिखितं शासनमिदम्॥ शकाब्द ९६७॥ इति कारकिमेण्टोजुनापि लिखितम्॥

## Summary

This inscription, engraved on a set of 5 copper-plates, consists 74 lines of fairly well-preserved writing. The plates are held together by a ring, the edges of which are secured in the bottom of an oval seal. The seal is surmounted by a high recumbent bull with various emblems around it. The inscription is composed in verse and prose. With the exception of one imprecatory stanza, the body of the grant is written in prose. The construction in ll. 58ff. is very loose and shows that the composer of

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the grant was not very well-versed in the Sanskrit language. The inscription records a grant of some land made by the king Vajrahasta III.

The inscription opens with the genealogical account of the a branch of the Eastern Gaṅga family called the 'Greater Gaṅgas.' In the Ātrēya *gōtra* and the Gaṅga family of Trikaliṅga was born Guṇamahārṇava who acquired the glory of *sāmrājya;* his son Vajrahasta I united the earth which had been divided into five kingdoms and ruled for 44 years; the next rulers were his three sons, *viz.* Guṇḍama I (3 years), Kāmārṇava I (35 years) and Vinayāditya (3 years); thereafter Kāmārṇava's son Vajrahasta II-Aniyaṅkabhīma became king and ruled for 35 years; he was followed by his three sons, *viz.* Kāmārṇava II (6 months) who married Vinayamahādēvī of the Vaidumba family, Guṇḍama II (3 years) and Madhukāmārṇava III (19 years). Kāmārṇava II's son by the Vaidumbamahādēvī was Vajrahasta III, the donor of the present grant. In this section the Gaṅga family is praised as purified by virtues like prudence (*naya*), good breeding (*vinaya*), generosity (*dayā*), charity (*dāna*), courtesy (*dākshiṇya*), truthfulness (*satya*), purity (*śaucha*), valour (*śaurya*) and firmness (*dhairya*); and as having obtained the emblems of sovereignty, the unique conch-shell, *etc.* including the excellent bull crest, by the favour of Gōkarṇasvāmin who resides on the Mahēndra mountain.

Verse 9 of the inscription gives the date of Vajrahasta III's coronation ceremony. He was anointed in the Śaka year 960 (expired), while the sun was in Vṛishabha, (the moon) in the Rōhiṇī-nakshatra, in the Dhanur-lagna, on Sunday, the third *tithi* of the bright fortnight, corresponding to the 3rd May 1038 A.D. Verse 10 contains conventional praise of his reign which is stated to be free from ailment (*vyādhi*), sins (*agha*) and misfortunes (*āpad*). Verse 11 contains a fanciful description of his spotless fame which is stated to have

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filled all the eight quarters; and verse 12 says that out of love for his virtues Śrī and Sarasvatī resorted to him.

Then follows the grant portion in prose. The grant was issued from Dantipura by the devout worshipper of Mahēśvara (*Paramamāhēśvara*), the *Paramabhaṭṭāraka Mahārājādhirāja* Vajrahasta III, the overlord of the three Kaliṅgas, and bestows some land on Irugana *alias* Śri-Mānāditya Chotta of the Kāśyapa *gōtra* and Vīra-Bhūriśrava. The name of the former was perhaps not Mānāditya Chotta but Āditya Chotta. He was the son of Mānāditya or Āditya Chotta, the son of Chotta Vādayarāja, who came from Pettakallu, born of Rūpadēvī of the Vaidumba family, to which Vajrahasta's mother Vinayamahādēvī likewise belonged. The donee Irugana Mānāditya Chotta was consequently a relative of the king. The grant was made for the increase of the religious merit and fame of the parents of the king and of the king himself. It was made in the presence of the people headed by feudatories and ministers, on the ninth day of month Mīna, on a Monday, in the Śaka year 967.

The land granted comprised the Gōrasatta district with, *i.e.* including 35 villages outside Taṁpavā. Its boundaries were: to the east Vistīrṇaśilā, to the south-east a banyan tree sacred to Gaṇēśa (*Vināyaka-vaṭa*); to the south a hill with the temple of Ṭaṅku-Bhaṭṭārikā, probably some form of Durgā; to the south-west Andhārāvēṇī hill; to the west Kāñchaśilā on the bank of the Vaṁśadhāra[1]; to the north-west Amrāpāthara; to the north Madhupapāli; to the north-east Tālaṅjaraśilā.

Then follows one of the customary imprecatory verses.

The charter concludes with the mention of the Śaka year 967 and the writers of the grant, *viz.,* the *Sāndhivigrahin* Dhavala who is described as the grant writer (*śāsanika kāyastha*) of Taṁpavā, and the *kāraki* Mēṇṭōju.

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This is the oldest known grant of Vajrahasta III and its importance lies in the fact that it gives us a certain, reliable landmark in the chronology of the Eastern Gaṅgas.

## Note

1. Vaṁśadhārā river flows through the Ganjam and Vizagapatam districts (*EI.,* XI, p.149).

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## No.2
## NADAGAM PLATES OF VAJRAHASTA III
## SAKA-SAMVAT 979

Location : Naḍagām, Ganjam District, Orissa

Date : Śaka year 979 = 1058 A.D.

Script : Eastern Nāgarī

Language : Sanskrit

King : Vajrahasta III

Dynasty : Eastern Gaṅga

Reference : Ramamurti, G.V. *EI.*, IV, pp. 183-193

### Text

**Metres:** Vv. 1, 3, 11 *Śārdūlavikrīḍita;* 2, 6, 12 *Anushṭubh;* 4 *Vaṁśastha;* 5, 9 *Mālinī;* 7, 8 *Gīti;* 10 *Vasantatilakā*

ओं स्वस्ति ॥

श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्यसत्यशौचशौर्य्य-

धैर्य्यादिगुणरत्नपवित्रकाणमात्रेयगोत्राणां विमलविचाराचारपुण्यसलिल-

प्रक्षालितकलिकालकल्मषमषीणां महामहेन्द्राचलशिखरप्रतिष्ठितस्य

सचराचरगुरोः सकलभुवननिम्र्माणैकसूत्रधारस्य शशाङ्कचूडामणे-

र्भगवतो गोकर्णस्वामिनः प्रसादात्समासादितैकशङ्खभेरीपञ्चमहाशब्द-

धवलच्छत्त्रहेमचामरवरवृषभलाञ्छनसमुज्ज्वलसमस्तसाम्राज्यमहि-

म्नामनेकसमरसङ्घट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुङ्गभुजदण्डम-

ण्डितानां त्रिकलिङ्गमहीभुजां गाङ्गानामन्वयमलङ्करिष्णोर्व्विष्णोरिवविक्र-

माक्रान्तधरामण्डलस्य गुणमहार्ण्णवमहाराजस्य पुत्रः ॥

पूर्व्वं भूपतिभिर्व्विभज्य वसुधा या पञ्चभिः पञ्चधा

भुक्ता भूरिपराक्रमो भुजबलात्तामेक एव स्वयम् ।

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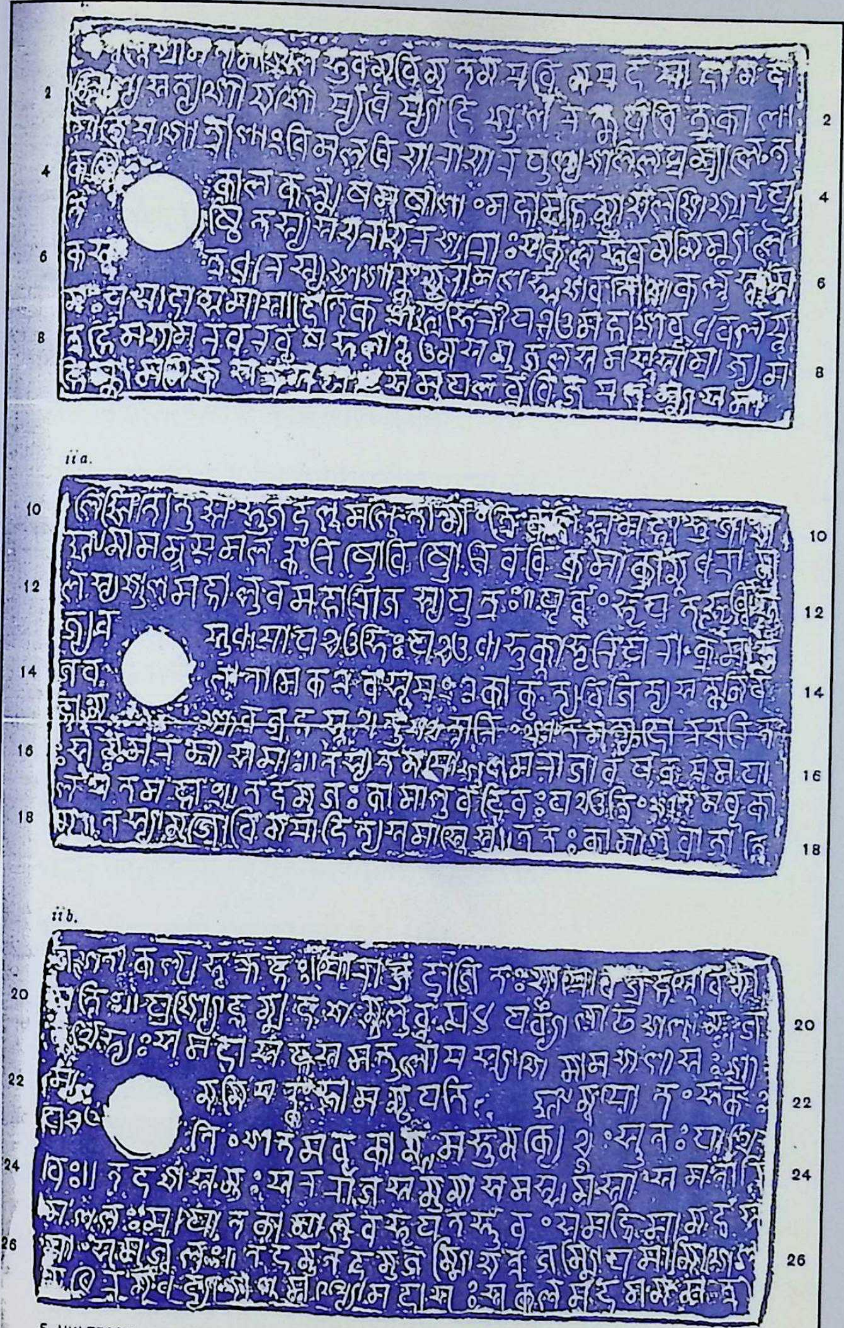
S.No.1 - Inscription No.2



E. HULTZSCH. W. GRIGGS, PHOTO-LITH.

SCALE TWO THIRDS.

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एकीकृत्य विजित्य शत्रुनिवहांश्छ्रीवज्रहस्तश्चतु

श्चत्वारिंशतमत्युदारचरितः सर्व्वामरक्षीत्समाः ॥ १ ॥

तस्य तनयो गुण्डमराजो वर्षत्रयमपालयत महीम् ॥ तदनुजः कामाण्र्णवदेवः पञ्चत्रिंशतमब्दकान् ॥ तस्यानुजो विनयादित्यः समास्तिस्रः ॥

ततः कामाण्र्णवाज्जातो जगतीकल्पभूरुहः ।

योराजद्राजितच्छायो वज्रहस्तोवनीपतिः ॥ २ ॥

प्रश्च्योतन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गजा-

नर्थिभ्यः समदात्सहस्रमतुलो यस्त्यागिनामग्रणीः ।

स श्रीमाननियङ्कभीमनृपतिग्गाङ्गान्वयोत्तंसकः

पञ्चत्रिंशतमब्दकान्समभुनक्पृथ्वीं स्तुतः पात्थिवैः ॥ ३ ॥

तदग्रसूनुः स रराज शन्तनीस्समः समन्ताच्छमितारिमण्डलः ।

अपाच्च कामाण्र्णवभूपतिर्भुवं समृद्धिमानर्द्धसमां समुज्ज्वलः ॥ ४ ॥

तदनु तदनुजन्मा चित्तजन्मोपमानो

गुणनिधिरनवद्यो गुण्डमाख्यो मुदा सः ।

सकलमिदमरक्षत्त्रीणि वर्षाणि धात्री-

वलयमलघुतेजोनिर्ज्जितारातिचक्रः ॥ ५ ॥

ततो द्वैमातुरस्तस्य मधुकामाण्र्णवो नृपः ।

अवति स्मावनीमेतामब्दानेकान्नविंशतिम् ॥ ६ ॥

अथ वज्रहस्तनृपवराग्रसुतादखिलगुणजनाग्रगण्य

कामार्णवात्कवीन्द्रगीयमानावदातशुभकीर्त्तेः ॥७ ॥

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श्रिय इव वैदुम्बान्वयपयःपयोनिधिसमुद्भवायाश्च ।

यः समजनि विनयमहादेव्याः श्रीवज्रहस्त इति तनयः ॥८॥

वियदृतुनिधिसंख्यां याति शाकाब्दसङ्घे

दिनकृति वृषभस्थे रोहिणीभे सुलग्ने ।

धनुषि च सितपक्षे सूर्य्यवारे तृतीया

युजिसकलधरित्रीं रक्षितुं योभिषिक्तः ॥ ९ ॥

न्याय्येन यत्र सममाचरितुं त्रिवर्ग्गं

मार्ग्गेण रक्षति महीम्महितप्रतापे ।

निर्व्याधयश्च निरघाश्च मलापहाश्च

शश्वत्प्रजा भुवि भवन्ति विभूतिमत्यः ॥ १० ॥

व्याप्ते गाङ्गकुलोत्तमस्य यशसा दिक्कक्रवाले शशि

प्रद्योतामलिनेन यस्य भुवनप्रह्लादसंपादिना ।

सैन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलीपट्टके

ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणा वारणान् ॥ ११ ॥

अनुरागेण गुणिनो यस्य वक्षोमुखाब्जयोः ।

आसीने श्रीसरस्वत्यावनुकूले विराजतः ॥ १२ ॥

कलिङ्गनगरात्परममाहेश्वरपरमभट्टारकमहाराजाधिराजत्रिकलिङ्गाधि-

पतिश्रीमद्वज्रहस्तदेवः कुशली समस्तामात्यप्रमुखजनपदान्समाहूय

समाज्ञापयति। विदितमस्तु भवतां एरदविषये वेल्पूरग्रामम्। त्रुम्मुका।

वप्पुडाम्। वल्लुरम। अर्ण्णगो . . त्पेम्मिब्मा। कोनूरन। पोदुरु वाडाम्

मूरिंगाम् कनमरम्प देवरेमचिकीडम। गुद्रपी। एतान् द्वादश ग्रामान्॥

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वेल्पूराविषयेतिनामकीकृत्य चतुःसीमावच्छिन्नः सजलस्थलः सर्वपीडा-विवर्जित आचन्द्रार्क्कक्षितिसमकालं यावन्मातापित्रोरात्मनः पुण्ययशो-वृद्धये अजगिरिनिधिशकाब्दे फाल्गुनामलपक्षे। द्वादश्यामादित्यवारे। छिलिनिवासिनः अयितनाख्यस्य पुत्रः। श्रीकण्ठनायकः। तस्य भार्य्या वेदवी। तयोः संजाताय पांगुसामयाय ताम्रशासनं कृत्वा। वेल्पूराविषयः प्रदत्तः। कोलुवर्त्तनीविषये नुगिलग्रामः प्रदत्तः॥

**Summary**

This inscription, engraved on a set of 5 copper-plates, of which the last one is left blank and serves only for the protection of the writing on the back of the fourth plate, consists 57 lines of neatly executed and well-preserved writing. The plates are held together by a ring, the two ends of which are soldered into the lower portion of a thick circular seal bearing an image of a couchant bull. The usual figures of conch-shell, *chauri, etc.,* are seen all around the bull. There is no legend on the seal. There are numerous mistakes in the writing due to the careless work of the engraver. The last sentence of the inscription (in l.57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The text of the inscription is composed partly in verse and partly in prose. It records a grant of land by the king Vajrahasta III.

Like the Narasapatam plates, dated Śaka 967, of Vajrahasta III (No.1 above), the present inscription opens with a panegyrical passage describing the virtues and valour of the Gāṅga kings, their royal insignia, and their devotion to the god Śiva, established, under the name of Gōkarṇasvāmin, on the top of Mount Mahēndra. Then follows a genealogy tracing the descent of the king

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Vajrahasta III, who issued the charter, from Guṇamahārṇava. The text of the present inscription closely follows that of the Narasapatam plates so far as their *praśasti* and genealogical portions are concerned. In fact, text lines 1 to 44 of the former, containing two prose passages, one at the beginning and the other intervening between verses 1 and 2, and 12 verses, correspond to lines 1 to 49 of the latter containing the same matter, of course with a change of a word here and there. The formal introduction of the donor king with his titles, and his address regarding the grant are also the same in the two records.

This charter, issued from Kaliṅganagara[1] records a grant of land to one Pāṅgu-Sāmaya (*i.e.* Sōmaya?) by the Eastern Gaṅga king Vajrahasta III, made in the Śaka year 979, on Sunday, the 12th tithi of the bright fortnight of the month of Phālguna. This date corresponds to the 4th March 1058 A.D. The object of the grant seems to be an extensive tract of land, containing 12 villages, *viz.,* Vēlpūra, Trummukā, Vappuḍām, Vallurama, Arṇgō . . . . , Kōnūrana, Poduru, Vāḍam, Mūriṅgām, Kanamarampa, Dēvaremachikīḍama and Gudrapī, which were separated from the district (*vishaya*) of Ērada and constituted into a separeate district, which was named the Vēlpūra-*vishaya* after its chief village Vēlpūra.

Nothing is recorded of the donee, Pāṅgu-Sāmaya, except the names of his parents, Śrīkaṇṭha-Nāyaka and Vēdavī, his grandfather Ayitana, and the latter's native place Chhili. But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. Sāmaya is there spoken of as "my son-in-law, the Daṇḍanāyaka Sāmaya (*majjāmātrē daṇḍanāyaka-sāmayāya*)." The sentence which was subsequently engraved in the place of the obliterated passage, records the grant of an additional village in the district of Kōluvartanī.

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As usual, this grant was made for the increase of the religious merit and fame of the donor's parents and of the donor himself. Vajrahasta III's date of coronation, *viz.,* Śaka year 960 is given in verse 9. There are no imprecatory stanzas in this record.

## Note

1. Kaliṅganagara has been identified with Mukhaliṅgam in the Ganjam District of Orissa (*EI.,* IV, p.188).

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## No.3
## CHIKKALAVALASA PLATES OF VAJRAHASTA III
## SAKA 982

| | |
|---|---|
| Location | : Chikkālavalasa, Srikakulam District, Andhra Pradesh |
| Date | : Śaka year 982 = 1059 A.D. |
| Script | : Eastern Nāgarī |
| Language | : Sanskrit |
| King | : Vajrahasta III |
| Dynasty | : Eastern Gaṅga |
| Reference | : Sircar, D.C., *EI.*, XXXIII, pp. 141-146 |

### Text

Metres: Vv. 1, 4, 12 *Śārdūlavikrīḍita;* 2 *Āryā;* 3, 7, 13 *Anushṭubh;* 5 *Vaṁśastha;* 6, 10 *Mālinī;* 8, 9 *Gīti;* 11 *Vasantatilakā*

सिद्धम् स्वस्ति। श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्य-
सत्यशौचशौर्य्यधैर्य्यादिगुणरत्नपवित्रकाणामात्रेयगोत्राणां विमलविचारा-
चारपुण्यसलिलप्रक्षालितकलिकालकल्मषमषीणां महामहेन्द्राचलशिख-
रप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणैकसूत्रधारस्य शशाङ्क-
चूडामणेर्ब्भगवतो गोकर्णस्वामिनः प्रसादात्समासादितैकशङ्खभेरीपञ्च-
महाशब्दधवलच्छत्रहेमचामरवरवृषभलाञ्छनसमुज्ज्वलसमस्तसाम्रा-
ज्यमहिम्नामनेकसमरसङ्घट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुंग-
भुजदण्डमण्डितानां त्रिकलिङ्गमहीभुजां गङ्गानामन्वयमलङ्करिष्णोर्विष्णो-
रिव विक्रमाक्रान्तधरामण्डलस्य गुणमहार्ण्णवमहाराजस्य पुत्रः ॥ ० ॥
पूर्व्वं भूपतिभिर्व्विभज्य वसुधा या पञ्चभिः पञ्चधा

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भुक्ता भूरिपराक्रमो भुजबलात्तामेक एव स्वयम्।
एकीकृत्य विजित्य शत्रुनिवहान् श्रीवज्रहस्तश्चतु
श्चत्वारिंशतमत्युदारचरितः सर्व्वामरक्षीत्समाः ॥ १ ॥
तस्य तनयो गुण्डमराजो वर्षत्रयमपालयत महीम्।
तदनुजः कामार्ण्णवदेवः पञ्चत्रिंशतमब्दकान् ॥ २ ॥
तस्यानुजो विनयादित्यः समास्तिस्रः ॥
ततः कामार्ण्णवाज्जातो जगतीकल्पभूरुहः।
योराजद्राजितच्छायो वज्रहस्तोवनीपतिः ॥ ३ ॥
प्रश्च्योतन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गजा
नर्थिभ्यः समदात्सहस्रमतुलो यस्त्यागिनामग्रणीः।
स श्रीमाननियङ्कभीमनृपतिर्ग्गङ्गान्वयोत्तंसकः
पञ्चत्रिंशतमब्दकान्समभुनक्पृथ्वीं स्तुतः पार्थिवैः ॥ ४ ॥
तदग्रसूनुः सुरराजसूनुना समस्समस्तां शमितारिमण्डलः।
स्म पाति कामार्ण्णवभूपतिर्ब्भुवं समृद्धिमानर्द्धसमां समुज्ज्वलः ॥ ५ ॥
तदनु तदनुजन्मा चित्तजन्मोपमानो
गुणनिधिरनवद्यो गुण्डमाख्यो महीशः।
सकलमिदमरक्षीत् त्रीणि वर्षाणि धात्री
वलयमलघुतेजोनिर्ज्जितारातिचक्रः ॥ ६ ॥
ततो द्वैमातुरस्तस्य मधुकामार्ण्णवो नृपः।
अवति स्मावनीमेतामब्दानेकान्नविंशतिम् ॥ ७ ॥
अथ वज्रहस्तनृपतेरग्रसुतादखिलगुणिजनाग्रण्यः।

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कामाण्र्णवात्कवीन्द्र प्रगीयमानावदातशुभकीर्त्तिः ॥ ८ ॥

श्रिय इव वैदुम्बान्वयपयःपयोनिधिसमुद्भवायाश्च ।

यः समजनि विनयमहादेव्याः श्रीवज्रहस्त इति तनयः ॥ ९ ॥

वियदृतुनिधिसंख्यां याति शाकाब्दसङ्घे

दिनकृति वृषभस्थे रोहिणीभे सुलग्ने ।

धनुषि च सितपक्षे सूर्यवारे तृतीयां

युजि सकलधरित्रीं रक्षितुं योभिषिक्तः ॥ १० ॥

न्याय्येन यत्र सममाचरितुं त्रिवर्ग्गं

मार्ग्गेण रक्षति महीं महितप्रतापे ।

निर्व्याधयश्च निरघाश्च निरापदश्च

शश्वत्प्रजा भुवि भवन्ति विभूतिमत्त्यः ॥ ११ ॥

व्याप्ते गङ्गकुलोत्तुमस्य यशसा दिक्चक्रवाले शशि

प्रद्योतामलिनेन यस्य भुवनप्रह्लादसम्पादिना ।

सैन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलीपट्टके

ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणा वारणान् ॥ १२ ॥

अनुरागेण गुणिनो यस्य वक्षोमुखाब्जयोः ।

आसीने श्रीसरस्वत्यावनुकूले विराजतः ॥ १३ ॥

कलिङ्गनगरात्परममाहेश्वरपरमभट्टारकमहाराजाधिराजत्रिकलिङ्गाधिपति-

श्रीमदनन्तवर्म्मा वज्रहस्तदेवः कुशली समस्तामात्यप्रमुखजनपदा-

न्समाहूय समाज्ञापयति। विदितमस्तु भवताम् ॥ कोलुवर्त्तनिविषये ॥

कुद्दमाख्यग्रामः चतुःसीमावच्छिन्नः सजलस्थलः सर्व्वपीडाविवर्जित-

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माचन्द्रार्कक्षितिसमकालं यावन्मातापित्रोरात्मनः च पुण्ययशोभिवृद्धये करवसुनिधिशाकाब्दे कार्त्तिकमासप्रथमपक्षतृतीयायां सोमवारे दत्त-गोत्रस्य वैश्यकुलोद्भवः माधवाख्यः तस्य पुत्रः सोमनश्रेष्ठी। तस्य भार्य्या एरयपा। तयोर्जाताय मल्लयश्रेष्ठिने उदकपूर्व्वं ताम्रशासनं कृत्वा प्रदत्तः अस्माभिर्भाविभिर्भूमिपालैरनुमोद्य धर्म्मगौरवात्परिपालनीय-मिति॥ राजतः शासनं लब्ध्वा पुनरयं ग्रामः गृहस्थानमुद्यानस्थानं च शतमुराधान्योत्पन्नभूमिञ्च स्वस्वं शेषयित्वा जलम्बूराख्यग्रामनिवासी बह्वृचशाखौपमन्यवगोत्रस्य द्विजोत्तमः पिल्लिशर्म्मा। तस्य पुत्रः करंटमनायकः। तस्य भार्य्या रेकपा। तयोर्ज्जातेन मापयनायकेन सह त्रिशतेभ्यः ब्राह्मणेभ्यः अग्रहारं कृत्वा उत्तरायणनिमित्ते मल्लयश्रेष्ठिना धारापूर्व्वकं कुद्दाख्यग्रामः प्रदत्त इति॥ अस्य ग्रामस्य उत्पन्नकरैः राज्ञां देयं शतमुराधान्यैरष्टमाडैश्च॥

## Summary

This inscription, engraved on a set of 5 copper-plates, consists 56 lines of well-executed and well-preserved writing. The fifth plate bears no writing and was apparently used for the protection of the writing on the reverse of the fourth plate. The plates were strung on a ring bearing the Gaṅga seal with the bull and other emblems on its counter-sunk surface. The charter together with its seal resembles other such records of the early Imperial Gaṅgas, especially those of Vajrahasta III Anantavarman (1038-70 A.D.) to whom it belongs. The introductory part of the charter in liens 1-41 is a copy of other such grants issued by the king. The major part of this (*i.e.* lines 1-38) is also copied in the copper-plate records of Rājarāja I Dēvēndravarman (1070-78 A.D.), son and successor of Vajrahasta III (*e.g.* No.12 below).

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The date of the charter, as quoted in lines 44-45 is Śaka Year 982, the third *tithi* of the first fortnight of the month of Kārtika, corresponding to 11th October 1059 A.D.

Lines 38-41 state that *Paramabhaṭṭāraka Mahārājādhirāja* Anantavarman Vajrahastadēva (*i.e.* Vajrahasta III), who was the lord of Trikaliṅga and a devout worshipper of the god Mahēśvara (Śiva), issued his order relating to the grant in question to the people of the countryside together with his officers. The gift village was Kuddam[1] (line 42; called Kudda in line 55) which was situated in the *vishaya* or district of Kōluvartani.[2] It was given for the perpetual enjoyment of the donee, without any trouble, for the merit of the king himself and of his parents. The village is not stated to have been a rent-free gift. It was a *kara-śāsana* or rent-paying grant.

Lines 45-49 describe the donee who obtained the village of Kuddam from the king probably by purchase. It is stated that there was a family belonging to Vaiśya community and the Datta *gōtra*, in which a person named Mādhava was born. Mādhava's son was Sōmana-śrēshṭhin, whose wife was Ērayapā. Sōman's son from Ērayapā was Mallaya-śrēshṭhin to whom the Gaṅga king Vajrahasta III gave the village in question with libation of water by means of the copper-plate charter under study. The king requests the future rulers of the area to be so good as to approve of this gift and protect it. But the Vaiśya Mallaya-śrēshṭhin obtained the village from the king for the purpose of giving away the major part of it as an *agrahāra* in favour of a large number of Brāhmaṇas. Mallaya-śrēshṭhin kept a part of the village for himself and made over the rest to 300 Brāhmaṇas. His share consisted of a house-site, a garden-site and an area of cultivable land producing 100 *Murās* of paddy (or grain) per year. The creation of an *agrahāra* of the rest of the village in favour of Brāhmaṇas was performed by Mallaya-śrēshṭhin on the occasion of the Uttarāyaṇa-

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saṅkrānti. The *saṅkrānti,* however, took place some time later in the month of December, though the charter was issued in October. The 300 Brāhmaṇas who received the major part of the village as an *agrahāra* were headed by Māpaya-nāyaka who was the son of Karaṇṭama-nāyaka from his wife Rēkapā and the grandson of Pilliśarman. This Brāhmaṇa family belonged to the Bahvṛicha *śākhā* and Aupamanyava *gōtra* and hailed from the village of Jalambūr.[3] The names of the other recipients are not mentioned in the charter. The last sentence of the record in lines 55-56 states that the rent for the village payable to the king had to be paid at the rate of 100 *Murās* of paddy (or grain) and 8 *Māḍas*[4] (coins of gold or silver) apparently per annum.

## Notes

1. Kudda or Kuddam has been identified with the modern Kuddāmu near Chikkālavalasa where the inscription was discovered (*EI.,* XXXIII, p.143).

2. Kōluvartani *vishaya* is also mentioned in some other records of this king (*ibid.*).

3. Jalambūr has been identified with the modern Jalamūru about six miles from Kuddāmu (*ibid.*).

4. *Māḍa* was regarded as a coin weighing 40 *Ratis* or half a *Tolā* (*ibid.*).

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## No.4
## PEDDABAMMIDI PLATES OF VAJRAHASTA III
## SAKA 982

| | |
|---|---|
| Location | : Peddabammiḍi, Visakhapatnam District, Andhra Pradesh |
| Date | : Śaka 982 = 1060 A.D. |
| Script | : Eastern Nāgarī |
| Language | : Sanskrit |
| King | : Vajrahasta III |
| Dynasty | : Eastern Gaṅga |
| Reference | : Majumdar R.C., *EI.*, XXXI, pp.305-308 |

### Text

**Metres:** Vv. 1, 3, 11 *Śārdūlavikrīḍita;* 2, 6, 12 *Anushṭubh;* 4 *Vaṁśastha;* 5, 9 *Mālinī;* 7, 8 *Gīti*

ओम् स्वस्ति ॥ श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्यस-

त्यशौचशौर्य्यधैर्य्यादिगुणरत्नपवित्रकाणामात्रेयगोत्राणां विमलविचारा-

चारपुण्यसलिलप्रक्षालितकलिकालकल्मषमषीणां महामहेन्द्राचलशिख-

रप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिम्मार्णैकसूत्रधारस्य शशाङ्क-

चूडामणेर्भ्भगवतो गोकर्ण्णस्वामिनः प्रसादात् समासादितैकशङ्खभेरीप-

ञ्चमहाशब्दधवलच्छत्रहेमचामरवरवृषभलाञ्छनसमुज्ज्वलसमस्तसा-

म्राज्यमहिम्नामनेकसमरसङ्घट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुं-

गभुजदण्डमण्डितानां त्रिकलिङ्गमहीभुजां गङ्गानामन्वयमलङ्करिष्णोः

विष्णोरिव विक्रमाक्रान्तधरामण्डलस्य गुणमहार्ण्णवमहाराजस्य

पुत्रः ॥० ॥

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पूर्व्वं भूपतिभिर्व्विभज्य वसुधा या पञ्चभिः पञ्चधा
भुक्ता भूरिपराक्रमो भुजबलात्तामेक एव स्वयम् ।
एकीकृत्य विजित्य शत्रुनिवहान् श्रीवज्रहस्तश्चतु
श्चत्वारिंशतमत्युदारचरितः सर्व्वामरक्षीत्समाः ॥ १ ॥
तस्य तनयो गुण्डमराजो वर्षत्रयमपालयत महीम् ॥ तदनुजः कामार्ण्ण-
वदेवः पञ्चत्रिंशतमब्दकान् । तस्यानुजो विनयादित्यः समास्तिस्रः ॥
ततः कामार्ण्णवाज्जातो जगतीकल्पभूरुहः ।
योराजद्राजितच्छायो वज्रहस्तोवनीपतिः ॥ २ ॥
प्रश्च्योतन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गजा
नर्त्थिभ्यस्समदात्सहस्रमतुलो यस्त्यागिनामग्रणीः ।
सश्रीमाननियङ्कभीमनृपतिर्ग्गङ्गान्वयोत्तंसकः
पञ्चत्रिंशतमब्दकान्समभुनक्पृथ्वीं स्तुतः पार्थिवैः ॥ ३ ॥
तदग्रसूनुः सुरराजसूनुना समः समस्तां शमितारिमण्डलः ।
स्म पाति कामार्ण्णवभूपतिर्भुवं समृद्धिमानर्धसमां स्मुज्ज्वलः ॥ ४ ॥
तदनु तदनुजन्मा चित्तजन्मोपमानो
गुणनिधिरनवद्यो गुण्डमाख्यो महीशः ।
सकलमिदमरक्षत्त्रीणि वर्षाणिधात्री
वलयमलघुतेजोनिर्ज्जितारातिचक्रः ॥ ५ ॥
ततो द्वैमातुरस्तस्य मधुकामार्ण्णवो नृपः ।
अवति स्मावनीमेतामब्दानेकान्नविंशतिम् ॥ ६ ॥
अथ वज्रहस्तनृपतेरग्रसुतादखिलगुणिजनाग्रगण्यः ।

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कामाण्र्णवात् कवीन्द्रप्रगीयमानावदातशुभकीर्त्तिः ॥ ७ ॥

श्रिय इव वैदुम्बान्वयपयःपयोनिधिसमुद्भवायाश्च ।

यः समजनि विनयमहादेव्याः श्रीवज्रहस्त इति तनयः ॥ ८ ॥

वियदृतुनिधिसंख्यां याति शाकाब्दसङ्घे

दिनकृति वृषभस्थे रोहिणीभे सुलग्ने ।

धनुषि च सितपक्षे सूर्य्यवारे तृतीया

युजि सकलधरित्रीं रक्षितुं योभिषिक्तः ॥ ९ ॥

न्याय्येन यत्र सममाचरितुं त्रिवर्ग्गं

मार्ग्गेण रक्षति महीं महितप्रतापे ।

निर्व्याधयश्च निरघाश्च निरापदश्च

शश्वत्प्रजा भुवि भवन्ति विभूतिमत्त्यः ॥ १० ॥

व्याप्ते गङ्गकुलोत्तमस्य यशसा दिक्चक्रवाले शशि

प्रद्योतामलिने नयस्य भुवनप्रह्लादसम्पादिना ।

सैन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलीपट्टके

ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणा वारणान् ॥ ११ ॥

अनुरागेण गुणिनो यस्य वक्षोमुखाब्जयोः ।

आसीने श्रीसरस्वत्यावनुकूले विराजतः ॥ १२ ॥

कसिनगरा परममाहेश्वरपरमभट्टारकमहाराजाधिराजत्रिकलिङ्गाधिपतिश्री-

मद्वज्रहस्तदेवः कुशली समस्तामात्यप्रमुखजनपदान्समाहूय समाज्ञाप-

यति विदितमस्तु भवतां कोलुवर्त्तीनिविषये सन्तरमाख्यग्रामश्चतुःसीमा-

वच्छिन्नस्सजलस्थलः सर्व्वपीडाविवर्जितमाचन्द्रार्क्कक्षितिसमकालं याव-

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न्मातापित्रोरात्मनः पुण्ययशोभिवृद्धये करवसुनिधिशाकाब्दे मकरमास-शुक्लपक्षपंचम्यां गुरुवारे ॥ वैश्यवंशोद्भवः। दादोरेवानस्तस्य भार्य्या दलेमवा। तयोः पुत्राय पल्लयाय चिरकालमाराध्य स्वपौरुषपरितोषकाय दत्त इति ॥

## Summary

This inscription, engraved on a set of 4 copper-plates, consists 47 lines of well-preserved writing. The plates are held by a circular ring. The seal soldered to the ring has on its surface the emblems of a bull, a conch, the moon, a goad, a fly-whisk, a flag and a tortoise. There are many mistakes in the text of the document which is written in verse and prose. It records a grant of a village by the king Vajrahasta III.

The inscription opens with the same prose passage eulogising the Gaṅga family and contains the same 12 verses in the introductory portion, which are found in several other copper-plate grants of the king who issued the present charter. As a matter of fact, the whole of the introduction (lines 1-41) is a verbatim reproduction of that in the Nadagam (No.2 above) and Madras Museum plates (No.7 below) and varies very slightly from that in the Narasapatam plates (No.1 above).

The grant was issued from a place, the name of which begins with *ka* and ends in *nagara.* The name may be a mistake for *Kaliṅganagara.* It is stated in the grant portion that *Paramabhaṭṭāraka Mahārājādhirāja* Vajrahasta III, the overlord of the three Kaliṅgas and a devout worshipper of Mahēśvara granted the village of Santarama in favour of Pallaya son of Dādōrevāna and his wife Dalēmavā. The village was situated in the district (*vishaya*) of Kōluvarattani, a name which also occurs in the Nadagam plates referred to above. The epithet *sva-paurusha-paritōshita,* applied to the donee, perhaps alludes

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to some deeds of valour performed by him, and the grant may be a reward for that. The donee is said to belong to the Vēsyā family. Here the word *vēsyā* perhaps stands for *Vaiśya.*

This grant was made for the increase of the religious merit and fame of the parents of the donor and that of the donor himself. Its date is Śaka year 982, Thursday the fifth tithi of the bright fortnight of the month of Makara, which regularly corresponds to the 28th December, 1060 A.D.

D.C. Sircar, the editor (of *EI.,* Vol. XXXI), states in his note number 4 on p.308 that there are traces of eight letters after the word *iti* with which the last line (47) of the inscription ends. These letters read *tābhyām Pōtaya-Kētayā* which is followed on the reverse of the plate (in lines 48-49 of the original record, which were erased) by *bhyām udaka-purvvāṁ (pūrvvaṁ) tāmra-śāsanam kṛitvā pradattam=asmābhir=bhāvibhir=bhūpālai . . . . . .* This shows that the grant of the village of Santaram (possibly not *Santarama*) had originally been made in favour of Kētaya and Pōtaya but that it was later transferred to Pallaya and the sentence mentioning him as the donee was reengraved after having erased the original writing. The word *tābhyām* at the beginning of this sentence shows that the previous sentence, on which *Vēsyā . . . . . iti* was later incised, contained a description of Pōtaya and Kētaya, the original donees of the charter. Pallaya pleased the king by his valour (*paurusha*) and the latter gave him the village after having honoured him for a considerable time (*chirakālam=ārādhya*).

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## No.5
## ARASAVALLI PLATES OF VAJRAHASTA III
## SAKA 982

| | |
|---|---|
| Location | : Arasavalli, Visakhapatnam District, Andhra Pradesh |
| Date | : Śaka year 982 = 1060 A.D. |
| Script | : Eastern Nāgarī |
| Language | : Sanskrit |
| King | : Vajrahasta III |
| Dynasty | : Eastern Gaṅga |
| Reference | : Gai, G.S., *EI.*, XXXII, pp. 310-316 |

### Text

**Metres:** Vv. 1, 4, 12 *Śārdūlavikrīḍita;* 2 *Āryā;* 3, 7, 13 *Anushṭubh;* 5 *Vaṁśastha;* 6, 10 *Mālinī;* 8, 9 *Gīti;* 11 *Vasantatilakā*

सिद्धम् स्वस्ति । श्रीमतामखिल भुवनविनुतनयविनयदयादानदाक्षिण्यस-

त्यशौचशौर्य्यधैर्य्यादिगुणरत्नपवित्रकाणामात्रेयगोत्राणां विमलविचारा-

चारपुण्यसलिलप्रक्षालितकलिकालकल्मषमषीणां महामहेन्द्राचलशिख-

रप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिर्म्माणैकसूत्रधारस्य शशाङ्क-

चूडामणेर्भ्भगवतो गोकर्णस्वामिनः प्रसादात्समासादितैकशङ्खभेरीपञ्च-

महाशब्दधवलच्छत्रहेमचामरवरवृषभलाञ्छनसमुज्ज्वलसमस्तसाम्रा-

ज्यमहिम्नमानेकसमरसङ्घट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुंग-

भुजदण्डमण्डितानां त्रिकलिङ्गमहीभुजां गङ्गानामन्वयमलङ्करिष्णोर्व्विष्णो-

रिव विक्रमाक्रान्तधरामण्डलस्य गुणमहार्ण्णवमहाराजस्य पुत्रः ॥ ० ॥

पूर्व्वं भूपतिभिर्व्विभज्य वसुधा या पञ्चभिः पञ्चधा

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भुक्त्वा भूरिपराक्रमो भुजबलात्तामेक एव स्वयम् ।
एकीकृत्य विजित्य शत्रुनिवहान् श्रीवज्रहस्तश्चतु
श्चत्वारिंशतमत्युदारचरितः सर्व्वामरक्षीत्समाः ॥ १ ॥
तस्य तनयो गुण्डमराजो वर्षत्रयमपालयत महीम् ।
तदनुजः कामाण्र्णवदेवः पञ्चत्रिंशतमब्दकान् ॥२ ॥
तस्यानुजो विनयादित्यः समास्तिस्त्रः ॥
ततः कामाण्र्णवाज्जातो जगतीकल्पभूरुहः ।
योराजद्राजितच्छायो वज्रहस्तोवनीपतिः ॥ ३ ॥
प्रश्च्योतन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गजा
नर्थिभ्यः समदात्सहस्त्रमतुलो यस्त्यागिनामग्रणीः ।
सश्रीमाननियङ्कभीमनृपतिर्ग्गङ्गान्वयोत्तंसकः
पञ्चत्रिंशतमब्दकान्समभुनक्पृथ्वीं स्तुतः पार्थिवैः ॥ ४ ॥
तदग्रसूनुः सुरराजसूनुना समस्समस्तांशमितारिमण्डलः ।
स्म पाति कामाण्र्णवभूपतिर्भुवं समृद्धिमानर्द्धसमां समुज्ज्वलः ॥ ५ ॥
तदनु तदनुजन्मा चित्तजन्मोपमानो
गुणनिधिरनवद्यो गुण्डमाख्यो महीशः ।
सकलमिदमरक्षत्त्रीणि वर्षाणि धात्री
वलयमलघुतेजोनिर्ज्जितारातिचक्रः ॥ ६ ॥
ततो द्वैमातुरस्तस्य मधुकामाण्र्णवो नृपः ।
अवति स्मावनीमेतामब्दानेकान्नविंशतिम् ॥ ७ ॥
अथ वज्रहस्तनृपतेरग्रसुतादखिलगुणिजनाग्रगण्यः ।

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कामार्णवात्कवीन्द्रप्रगीयमानावदातशुभकीर्त्तिः ॥ ८ ॥

श्रिय इव वैदुम्बान्वयपयःपयोनिधिसमुद्भवायाश्च ।

यः समजनि विनयमहादेव्याः श्रीवज्रहस्त इति तनयः ॥ ९ ॥

वियदृतुनिधिसंख्यां याति शाकाब्दसंघे

दिनकृति वृषभस्थे रोहिणीभे सुलग्ने ।

धनुषि च सितपक्षे सूर्यवारे तृतीयां

युजि सकलधरित्रीं रक्षितुं योभिषिक्तः ॥ १० ॥

न्यायेन यत्र सममाचरितुं त्रिवर्ग्गे

मार्ग्गेण रक्षति महीं महितप्रतापे ।

निर्व्याधयश्च निरघाश्च निरापदश्च

शश्वत्प्रजा भुवि भवन्ति विभूतिमत्त्यः ॥ ११ ॥

व्याप्ते गङ्गकुलोत्तमस्य यशसा दिक्चक्रवाले शशि

प्रद्योतामलिनेन यस्य भुवनप्रह्लादसम्पादिना ।

सैन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलीपट्टके

ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणा वारणान् ॥ १२ ॥

अनुरागेण गुणिनो यस्य वक्षोमुखाब्जयोः ।

आसीने श्रीसरस्वत्यावनुकूले विराजितः ॥ १३ ॥

कलिङ्गनगरात्परममाहेश्वरपरमभट्टारकमहाराजाधिराजत्रिकलिङ्गाधिपति-श्रीमद्वज्रहस्तदेवः कुशली समस्तामात्यप्रमुखजनपदान्समाहूय समा-ज्ञापयति। विदितमस्तु भवतां वराहवर्त्तन्याम् हरिसवेल्लिग्रामः चतुः-सीमावच्छिन्नः सजलस्थलः सर्व्वपीडाविवर्ज्जितमाचन्द्रार्क्कक्षितिसम-

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कालं यावन्मातापित्रोरात्मनः पुण्ययशोभिवृद्धये करवसुनिधिशाकाब्दे कार्त्तिकमासप्रथमपक्षद्वादश्यां सोमवारे काश्यपगोत्रोत्पन्नः कायस्थ-वरिष्ठः महाप्रधानः दालमपेग्गडस्तस्य भार्य्या मवनकनामा तयोः पुत्रो मेडपनायकः विद्याममेडमपोतमाख्यास्तिस्रो दुहितरश्च तेषां चतुर्ण्णामुत्त-रनियोगो यश्चोत्तरनियोगः सम्मानितव्य एतद्ग्रामस्य चतुर्भागीकृतस्य भागानाम्मध्ये एको भागः काश्यपगोत्रोत्पन्नकायस्थः नडुपननायकः तस्य भार्य्या पैतपा तयोः पुत्रेभ्यः शिरियपनायकवज्जिनायकगुण्ड-मनायकनुंकमनायकेभ्यः पुण्डिनियोगः पांचालिनियोगः च। अयं भागः एकोनविंशतिभागाः कृतास्तेषु भागेषु मध्ये वज्जिनायकगुण्डमनायक-नुंकमनायकेभ्यस्त्रिभ्यः अष्टादशभागाः शिरियपनायकस्य पुत्राय नडुपनायकाय एकभागः। पुनः शूद्रवंशोद्भवमाविरट्टडिस्तस्य भार्य्या विट्टपा तयोः पुत्राभ्यां गुण्डन अपेतनाभ्यां एकभागः। कनीयान् दामरट्टडिस्तस्य भार्य्या सायपा तयोः पुत्राय चन्देनाय एकभागः। विट्टनरट्टडिस्तस्य भार्य्या सर्व्वपा तयोः पुत्राय चामेनाय एक भागः। मादिरट्टडिस्तस्य भार्य्या चिन्नपा तयोः पुत्राभ्यां मांकनदुग्गनाभ्यां एकभागः। दुग्गनरट्टडिस्तस्य भार्य्या गवका तयोः पुत्राभ्यां कट्टनविट्ट-नाभ्याम् एकभागः। एते भागाः पंचाप्येकभाग एव। अयं भागोपि। गवडनियोगः चन्द्रादित्यनियोगः च इति। ग्रामचतुर्भ्भागाश्च समाना एव॥ पुनरप्ययं ग्रामः सन्तारहभागाः कृतास्तेषु भागेषु मध्ये॥ काश्यपगोत्रोत्पन्नकायस्थश्चण्डुनायकः तस्य .... पा। तयोर्ज्जाताभ्यां दामरनायक। विणरायिनायकाभ्यामत्रैकभागः॥ इद्दचाहपमतेन प्रदत्त-

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मस्माभिर्ब्भाविभिर्ब्भूमिपालैर्म्मनुनोक्तधर्म्मगौरवात्परिपालनीयमिति ॥ एभिः चीड्डुमोजस्य सूनवे नूंकमोजाय . . . रिच मनवार्त्तिकास्मिन् ग्रामे प्रदत्तः ॥ पश्चात् श्रीवज्रहस्तदेवेन मावेण्डिग्रामः अरिसवल्लिग्रामं प्रावेश्य प्रदत्तः ॥ चतुर्त्थभागमष्टधा कृत्वा तत्र द्वौ भागौ कायस्थनूंकपाख्यस्य। पुनस्तत्रैकभागः कायस्थवरेश्वरसोमनाथाख्यस्य। पुनरेकभागः कायस्थदामराख्यस्य। पुनरेकभागश्चतुर्थवंशोद्भवचीडनाख्यस्य एतेषां रट्टडवुंचाख्यौ द्वौ नियोगौ भवतः॥ पुण्डिनियोगपांचालीनियोगवतो भद्दिनायकस्य भागस्य स्वामिनौ चिरीयपनायकचिडपोतनायकौ अपितमनायकपुत्राभ्यां पिन्नमनायकमावुरनायकाभ्यां तत्र भदिमनायकभागे अर्द्धं दत्तवंतौ ॥

## Summary

This inscription, engraved on a set of 5 copper-plates, consists 75 lines of writing which is not satisfactorily preserved. The plates are held by a circular ring. To this ring is attached a seal which is circular in shape. In the centre of the seal is the seated figure of a bull together with the other usual emblems found in the seals of the grants of Vajrahasta III. Text of this record is written in prose and verse.

The inscription belongs to the Eastern Gaṅga king Vajrahasta III (1038-70 A.D.), the son of Kāmārṇava II and Vinayamahādēvī. It contains the *praśasti* beginning with *śrīmatām=akhila-bhuvana, etc.,* introduced by this king. The text of the inscription up to line 39, comprising the introductory portion, is identical with that found in the other records of the king, *e.g.,* Narasapatam, Nadagam, and Peddabammidi plates (Nos.1, 2, and 4 above). The present inscription supplies no new historical information.

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The grant was issued from Kaliṅganagara, usually identified with Mukhaliṅgam. The record registers the grant of the village Harisavēlli (l.40) situated in Varāhavarttanī (*vishaya*). The gift village is mentioned again as Arisavalli in l.67, along with its adjoining village Māvēṇḍi. Varāha-varttanī occurs in other records of this king as well as other members of this dynasty and usually taken to correspond to the area near modern Śrīkākuḷam.

The date of this grant (ll.42-43) is expressed in the chronogram *kara-vasu-nidhi-śāk-ābdē, i.e.* Śaka 982, Kārttika, the 12$^{th}$ day of the first fortnight, Monday. It regularly corresponds to Monday, October 9, 1060 A.D. It is earlier than the date of the Peddabammiḍi plates by 2 months and 19 days only. Kārttika *śu.* 12 is known in the Kannaḍa-Telugu speaking area as the *Utthāna-dvādaśī, i.e.,* the day on which god Vishṇu is woken up from his long sleep. It is also called *Prabōdhōtsava.*

The details of the grant are given in lines 43ff. This portion is defective in many places and so it is difficult to make out the purport satisfactorily. As stated above, the inscription registers the gift of the village Harisavēlli which is also called Arisavalli. It appears that the village was originally given by the king to the son and three daughters of Dālamapeggaḍa and his wife Mavanaka. Dālamapeggaḍa is stated to have been the chief minister (*mahāpradhāna*). The names of his son and daughters are given respectively as Mēḍapa-nāyaka, Viddāma, Mēḍama and Pōtama. The subsequent assignment of the gift village was as follows: The village was divided into four parts and one part was given to Śiriyapa-nāyaka, Vajjināyaka, Guṇḍamanāyaka and Nuṁkamanāyaka who were the sons of Naḍupana-nāyaka, a Kāyastha of Kāśyapa *gōtra,* and his wife Paitapā. This part constituted the units called Puṇḍi-niyōga and Pāṁchāli-niyōga.This portion was further divided into 19 shares out of which 18 shares were taken by Vajji-nāyaka, Guṇḍama-nāyaka and Nuṁkama-nāyaka

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(mentioned above) while the remaining share was given to Naḍupanāyaka, son of Śiriyapanāyaka. Again the second part of the village was divided into 5 shares as follows: one share to Guṇḍana and Apētana, sons of Māviraṭṭaḍi of Śūdra-vaṁśa and his wife Viṭṭapā; one share to Chandēna, son of the younger Dāmaraṭṭaḍi and his wife Sāyapā; one share to Chāmēna, son of Viṭṭanaraṭṭaḍi and his wife Sarvapā; one share to Māṁkana and Duggana, sons of Mādiraṭṭadi and his wife Chinapā; and one share to Kaṭṭana and Viṭṭana, sons of Dugganaraṭṭaḍi and his wife Gavakā. The part consisting of these five shares, constituted the units known as Gavaḍa-niyōga and Chandrāditya-niyōga.

The record then proceeds to state that the village was divided into *Santāraha-bhāga,* the meaning of which is doubtful. We know that the village was originally divided into four parts. Out of these, two parts have been disposed of as indicated above and the fourth part is accounted for later in the record. Therefore, this corresponded to the third part of the village, which was probably divided into 17 shares and given to Damara-nāyaka and Viṇarāyi-nāyaka, sons of Kāyastha Chaṇḍu-nāyaka of Kāśyapa *gōtra.* It appears that the grant was made at the instance of Iddachāhapa and the recipients in their turn granted some portion to Nūṁkamōja, son of Chīḍumōja. The record next states that king Vajrahasta III granted the village Māvēṇḍi, apparently adjoining the village Arisavalli in whose revenues it was included. The inscription then proceeds to account for the fourth part out of the four parts into which the gift village Harisavēlli was divided. This fourth and last part was divided into 8 shares and distributed as follows: two shares to Kāyastha Nūṁkapa; one share each to Kāyastha Sōmanātha and Kāyastha Dāmara; and one share to Chīḍana of *Chaturtha-vaṁśa i.e.* Śūdra community. These shares constituted the units Raṭṭaḍa-niyōga and Vuṁcha-niyōga. It is not known

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whether the remaining 3 shares (out of the 8) were also included in these two *niyōgas.*

In the concluding part the record states that Chirāyapa-nāyaka and Chīḍapōta-nāyaka granted half of the share of Bhadima-nāyaka owned by the latter in the units Puṇḍi-niyōga and Pāṁchāla-niyōga. The grant was made to Pinnamanāyaka and Mavuranāyaka, sons of Apitamanāyaka. It is possible that the donors Chiṁiya-nāyaka and Chidapōta-nāyaka were the sons of Bhadima-nāyaka. But how the latter got the shares in Puṇḍi-niyōga and Pāṁchāli-niyōga in not made clear.

The gift village Harisavēlli, also called Arisavalli, is to be identified with modern Arasavalli in the Srikakulam Taluk, where the plates were discovered.

The inscription does not give the usual imprecatory verses at the end. As the recipients of the grant were Kāyasthas and Śūdras and as the record does not state that the gift was free from taxes, it appears to be a *kara-śāsana.*

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## No.6
## BODDAPADU PLATES OF VAJRAHASTA III
## SAKA 982

| | |
|---|---|
| Location | : Boḍḍapāḍu, Srikakulam District, Andhra Pradesh |
| Date | : Śaka year 982 = 1060 A.D. |
| Script | : Eastern Nāgarī |
| Language | : Sanskrit |
| King | : Vajrahasta III |
| Dynasty | : Eastern Gaṅga |
| Reference | : Gai, G.S., *EI.,* XXXIV, pp. 42-44 |

### Text

लिङ्गाधिपतिश्रीमदनन्तवर्म्मा वज्रहस्तदेवः कुशली समस्तामात्यप्रमुख-
जनपदान्समाहूय समाज्ञापयति। विदितमस्तु भवताम्॥ कोलुवर्त्तनि-
विषये अवरेंगाख्यग्रामः। चतुःसीमावच्छिन्नः सजलस्थलः सर्व्वपीडा-
विवर्ज्जितमाचन्द्रार्क्कक्षितिसमकालं यावन्मातापित्रोरात्मनः पुण्ययशोभि-
वृद्धये॥ करवसुनिधिशाकाब्दे। उत्तरायणसंक्रान्तौ अस्मिन् ग्रामनिवा-
सिने॥ जलेश्वरदेवाय भोगः कृतः॥ वैश्यगोत्रोत्पन्नः एरयमः। तस्य
पुत्रः। मावयः। तस्य भार्य्या कंचपा। तयोर्ज्जाताय एरयमाय सादरम-
नवर्त्तिकं प्रदत्तम्॥ अस्यैव ग्रामस्य सीमानो लिख्यन्ते॥ पूर्व्वतः
निम्बसहितवल्मीकः। परतः वनराजी। आग्नेयतः तिंत्रिणीकवृक्षः त्रिकू-
ट्टश्च॥ दक्षिणतः वनराजी। परतः सा वनराजी त्रिकूट्टश्च। नैर्ऋत्यतः
गर्त्ता त्रिकूट्टश्च॥ पश्चिमतः अर्जुनाख्यगर्त्ता॥ परतः तिंत्रिणीकवृक्ष-
सहितसेतुः॥ वायव्यतः मण्डलाकारपाषाणसहितगर्त्ता। उत्तरतः द्वौ

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गर्त्तौ सङ्गतौ। परतः अर्ज्जुनवृक्षः। तत्परतः तिंत्रिणीकवृक्षौ द्वौ। ऐशान्यतः निम्बसहितवल्मीकः। परतः गर्त्तासमीपे त्रिकूट्टः॥ अनेन महाक्षशालिने वल्लेमोजाय स्वर्ण्णलोहकारिणे च मनवर्तिकास्मिन् ग्रामे प्रदत्ता॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ॥ १४॥
षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ १५॥

महाकायस्थसन्धिविग्रहिमावुरस्य सूनुना दामोदरेण लिखितम्॥
महाक्षशालिनुंकमोजस्य सूनुना वल्लेमोजेन उत्कीर्ण्णम्॥

## Summary

This inscription, engraved on a set of 5 copper-plates, consists 57 lines of well-preserved writing. The plates were held by a ring to which a seal was attached. The seal contained the represention of crescent moon, bull, goad (*aṅkuśa*), conch-sell (*śaṅkha*), fish, *etc.* The text of this grant is composed in prose and verse.

The record belongs to the regin of the Eastern Gaṅga king Vajrahasta III who ruled in 1038-70 A.D. Its introductory portion comprising text lines 1-39 is identical with that found in the other records of this king. The king is introduced here as *śrīmad-Anantavarmmā Vajrahasta-dēvaḥ* and not merely as *śrīmad-Vajrahastadēvaḥ.*

The date of the inscrition is given in line 42 as Śaka 982 expressed by the chronogram *kara-vasu-nidhi,* Uttarāyaṇa saṅkrānti. Besides the present grant, three other records of this king, *viz.,* Peddabammiḍi, Chikkalavalasa and Arasavalli plates are dated in the same

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Śaka year (Nos.4, 3 and 5 above). The English equivalent of this year would be 1060 A.D. Uttarāyaṇa-saṅkrānti occurred in that year on Sunday, the $24^{th}$ December 1060 A.D. which seems to be the date of this record.

Like the other charters of the king, the present grant was issued from Kaliṅganagara which has been identified with Mukhaliṅgam. The record states (lines 39-40 and 43) that the village of Avarēṁga[1] in the Kōluvartani[2] district (*vishaya*) was given as a *bhōga* to the god Jalēśvara of the same village. Lines 43-45 state that *mādara-manavarttika* was given to Ērayama, the son of Māvaya and his wife Kaṁchapā and the grandson of Ērayama of the Vaiśya family. It appears that Ērayama paid some money and received the village of Avarēṁga from the king as *mādara-manavarttika* for the creation of a *bhōga* to the god Jalēśvara. In other words Ērayama seems to be responsible for the gift of the village. The meaning of the expression *mādara-manavarttika* is not clear. *Manavarttika,* also spelt *manavarttikā* may be the same as *manuvṛitti, manuvartti* or *manōvartti* given in Brown's Telugu-English Dictionary in the sense of 'maintenance, support or allowance.' Possibly the term *mādara* is a mistake for *s-ādara* and the whole term means that the king gave the village to Ērayama as a *manavarttika* with due regards. Lines 52-53 inform us that a *manavarttikā* in the same village was given, apparently by Ērayama, to the *mahākshaśālin* Vallēmōja whose name appears again at the end of the record as the son of Nūṅkamōja and as the engraver of the grant.

The boundaries of the village are enumerated in lines 45-51. They are: to the east- an ant-hill with a neem tree and, further on, a jungle; to the south-east – a tamarind tree and a junction (*trikūṭṭa*); to the south- a jungle and, further on, the same jungle and a junction; in the south-west-a pit (*garttā*) and a junction; in the west-the pit called Arjuna and, further on, a mound with tamarind trees; in the north-west- a pit with a circular stone; in the

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north-two pits close to each other; further on, an *arjuna* tree; and still further, two tamarind trees; in the north-east-an ant-hill with a neem tree; further on, a junction near a pit.

Lines 53-55 contain two benedictory and imprecatory verses, and lines 55-57 state that the charter was written by Dāmōdara, son of *Mahākāyastha-sandhivigrahin* Māvura, and was inscribed by Vallēmōja, son of *Mahākshaśālin* Nūṅkamōja.

## Notes

1. Avarēṁga is to be identified with modern Avaliṅgi which is situated at a distance of only one mile to the east of Boḍḍapāḍu where the plates were discovered (*EI.,* XXXIV, p.43).

2. Kōluvartani *vishaya* is known from many records and seems to represent the whole or part of the modern Sṙīkākulam Taluk (*ibid.*).

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## No.7
## MADRAS MUSEUM PLATES OF VAJRAHASTA III
## SAKA-SAMVAT 984

Location : Madras Museum, Chennai, Tamil Nadu

Date : Śaka year 984 = 1061 A.D.

Script : Eastern Nāgarī

Language : Sanskrit

King : Vajrahasta III

Dynasty : Eastern Gaṅga

Reference : Sten Konow, *EI.,* IX, pp. 94-98

### Text

**Metres:** Vv. 1, 3, 11 *Śārdūlavikrīḍita;* 2, 6, 12 *Anushṭubh;* 4 *Vaṁśastha;* 5, 9 *Mālinī;* 7, 8 *Gīti;* 10 *Vasantatilakā*

ओं स्वस्ति श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्य-
सत्यशौचशौर्य्यधैर्य्यादिगुणरत्नपवित्रकाणामात्रेयगोत्राणां विमलविचारा-
चारपुण्यसलिलप्रक्षालितकलिकालकल्मषमषीणां महामहेन्द्राचलशिख-
रप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिम्माणैकसूत्रधारस्य शशाङ्क-
चूडामणेर्ब्भगवतो गोकर्ण्णस्वामिनः प्रसादात्समासादितैकशङ्खभेरीप-
ञ्चमहाशब्दधवलच्छत्त्रहेमचामरवृषभलाञ्छनसमुज्ज्वलसमस्तसाम्रा-
ज्यमहिम्नामनेकसमरसङ्घट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुङ्गभु-
जदण्डमण्डितानां त्रिकलिङ्गमहीभुजां गाङ्गानामन्वयमलङ्करिष्णोर्व्विष्णो-
रिव विक्रमाक्रान्तधरामण्डलस्य गुणमहार्ण्णवमहाराजस्य पुत्रः ॥ ० ॥

पूर्व्वं भूपतिभिर्व्विभज्य वसुधा या पञ्चभिः पञ्चधा
भुक्ता भूरिपराक्रमो भुजबलात्तामेक एव स्वयम्।
एकीकृत्य विजित्य शत्रुनिवहांच्छ्रीवज्रहस्तश्चतु

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श्चत्वारिंशतमत्युदारचरितः सर्व्वामरक्षीत्समाः ॥ १ ॥

तस्य तनयो गुण्डमराजो वर्षत्रयमपालयन्महीं ॥ तदनुजः कामाण्र्णवदेवः

पञ्चत्रिंशतमब्दकान् ॥ तस्यानुजो विनयादित्यः समास्तिस्त्रः ॥

ततः कामाण्र्णवाज्जातो जगतीकल्पभूरुहः ।

योराजद्राजितच्छायो वज्रहस्तोवनीपतिः ॥ २ ॥

प्रश्च्योतन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गजा

नर्थिभ्यः समदात्सहस्त्रमतुलो यस्त्यागिनामग्रणीः ।

सश्रीमाननियङ्कभीमनृपतिर्ग्गाङ्गान्वयोत्तंसकः

पञ्चत्रिंशतमब्दकान्समभुनक्पृथ्वीं स्तुतः पार्थिवैः ॥ ३ ॥

तदग्रसूनुः सुरराजसूनुना समस्समस्तांशमितारिमण्डलः ।

स्म पाति कामाण्र्णवभूपतिर्भ्भुवं समृद्धिमानर्द्धसमां समुज्ज्वलः ॥ ४ ॥

तदनु तदनुजन्मा चित्तजन्मोपमानो

गुणनिधिरनवद्यो गुण्डमाख्यो महीशः ।

सकलमिदमरक्षत्त्रीणि वर्षाणि धात्री

वलयमलघुतेजोनिर्ज्जितारातिचक्रः ॥ ५ ॥

ततो द्वैमातुरस्तस्य मधुकामाण्र्णवो नृपः ।

अवति स्मावनीमेतामब्दानेकान्नविंशतिम् ॥ ६ ॥

अथ वज्रहस्तनृपतेरग्रसुतादखिलगुणिजनाग्रण्यः ।

कामाण्र्णवात्कवीन्द्रप्रगीयमानावदातशुभकीर्त्तेः ॥ ७ ॥

श्रिय इव वैदुम्बान्वयपयःपयोनिधिसमुद्भवायाश्च ।

यः समजनि विनयमहादेव्याः श्रीवज्रहस्त इति तनयः ॥ ८ ॥

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वियदृतुनिधिसंख्यां याति शाकाब्दसंघे

दिनकृति वृषभस्थे रोहिणीभे सुलग्ने ।

धनुषि च सितपक्षे सूर्यवारे तृतीया

युजि सकलधरित्रीं रक्षितुं योभिषिक्तः ॥ ९ ॥

न्याय्येन यत्र सममाचरितुं त्रिवर्ग्गं

मार्ग्गेण रक्षति महीं महितप्रतापे ।

निर्व्याधयश्च निरघाश्च निरापदश्च

शश्वत्प्रजा भुवि भवन्ति विभूतिमत्यः ॥ १० ॥

व्याप्ते गाङ्गकुलोत्तमस्य यशसा दिक्कक्रवाले शशि

प्रद्योतामलिनेन यस्य भुवनप्रह्लादसम्पादिना ।

सैन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलीपट्टके

ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणा वारणान् ॥ ११ ॥

अनुरागेण गुणिनो यस्य वक्षोमुखाब्जयोः ।

आसीने श्रीसरस्वत्यावनुकूले विराजतः ॥ १२ ॥

कलिङ्गनगरात्परममाहेश्वरपरमभट्टारकमहाराजाधिराजत्रिकलिङ्गाधिपति-
श्रीमदनन्तवर्म्मा वज्रहस्तदेवः कुशली समस्तामात्यप्रमुखजनपदान्स-
माहूय समाज्ञापयति विदितमस्तु भवतां ॥ वराहवर्त्तन्याम् । तामरचेरु-
ग्रामो नाम । चिखलीवाटकेन सममेकीकृत्य ॥ चतुस्सीमावच्छिन्न-
स्सजलस्थलस्सर्व्वपीडाविवर्जितमाचन्द्रार्क्कक्षितिसमकालं यावन्माता-
पित्रोरात्मनः पुण्ययशोभिवृद्धये कृतवसुनिधिशाकाब्दे । सूर्य्यग्रहोपरागे ।
विद्वद्भ्यो यजनयाजनाध्ययनाध्यापनदानप्रतिग्रहषट्कर्म्मनिरतेभ्यो

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ब्रह्मवर्च्चोंमद्ध्वयः ॥ पंचशतब्राह्मणेभ्य उदकपूर्व्वकं कृत्वाग्रहारोस्माभिः
प्रदत्तस्तस्माद्भाविभिर्भूमिपालैर्म्मनुनोक्तधर्म्मगौरवात्परिपालनीय इति ॥
अपरं च। कोटीश्वरदेवाय आचन्द्रार्कपर्य्यन्तं निर्व्विरोधा। बलिचरुनैवे-
द्यदीपपूजाद्यर्थं धान्यमुरकशतद्वयोत्पत्त्या भूमिर्द्दत्ता। तत्र च। खण्ड-
स्फुटितभग्नघटनं तत्रस्थब्राह्मणैरवश्यं कर्त्तव्यमिति ॥

## Summary

This inscription, engraved on a set of 5 copper-plates, consists 54 lines of writing, the grater part of which is in a good state of preservation. The last plate is completely blank; it was evidently put in to protect the single line of writing on the second side of the fourth plate. The plates are strung on a ring, the ends of which are soldered into the lower part of a round seal. About the middle of the seal is a seated Nandin. On the proper left of the Nandin are two flag-staffs with a bowl above them; and on the proper right of it are a conch, a lampstand and a dagger.

The inscription contains the same 12 verses as the Naḍagām plates of Śaka-Samvat 979 (No.2 above) and other grants of the king who issued the present charter. The remainder of the inscription is in prose. The first 41 lines are almost identical with corresponding portion of the Naḍagām plates and kindred grants.

This inscription, issued from Kaliṅganagara, records that the Eastern Gaṅga king Vajrahasta III granted the village of Tāmaracheru in Varāhavartanī, combined with Chikhalī hamlet (*vāṭaka*), as an *agrahāra,* in favour of the 500 Brāhmaṇas who were engaged in the six-fold duties prescribed for a Brāhmaṇa, *viz., yajana, yājana, etc.,* and well-versed in sacred lore. The grant was made for the increase of the religious merit and fame of the donor and his parents in the Śaka year 984 (expressed by

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the chronogram *kṛita-vasu-nidhi*), on the occasion of an eclipse of the sun. Besides, land with the produce of two hundred *murakas* of grain was given to the god Kōṭiśvara for the performance of rites of *Bali, Charu, Naivēdya, Dīpapūjā,* and so on. It was stipulated that the Brāhmaṇas living in the temple (of Kōṭiśvara) should necessarily attend to the repair work of the damage caused to the temple.

Of the localities mentioned in the inscription, Kaliṅganagra has been identified with the villages Mukhaliṅgam and Nagarakaṭakam in the Ganjam district. Varāhavartanī occurs in several Gaṅga grants. The village Tāmaracheru is also known from other Eastern Gaṅga inscriptions. Its boundaries are given in the Chicacole (Srikakulam) plates of the *mahārāja* Dēvēndravarman (*USVAE.,* vol.V, No.49), in which the village Tāmara-chheru is granted to 300 Brāhmaṇas on the occasion of an eclips of the sun. The Chicacole (Srikakulam) plates of the Gāṅga *mahārāja* Indravarman (*USVAE.,* vol.IV, pt. I, No.70), issued from Kaliṅganagara in Gāṅgēya-Samvat 128, further state that the village of Tāmaracheruva was granted to certain Brāhmaṇas on the occasion of an eclipse of the moon on the full-moon day of Mārgaśira. The latter inscription mentions *Tāmaracheruva-grāmaṁ vāṭaka-sahitaṁ.* This *vāṭaka* is perhaps identical with the Chikhalī-vāṭaka of the present inscription. The village Tāmaracheru has not yet been identified. It should be looked for in the neighbourhood of Chicacole (Srikakulam).

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## No.8
## GANJAM COPPER-PLATES OF VAJRAHASTA III
## SAKA-SAMVAT 991

Location : Ganjam District, Orissa

Date : Śaka year 991 = 1068 A.D.

Script : Northern Nāgarī

Language : Sanskrit

King : Vajrahasta III

Dynasty : Eastern Gaṅga

Reference : Majumdar, R.C. *EI.*, XXIII, pp. 68-73

### Text

**Metres:** Vv. 1, 3, 11 *Śārdūlavikrīḍita;* 2, 6, 12 *Anushtubh;* 4 *Vaṁśastha;* 5, 9 *Mālinī;* 7, 8 *Gīti;* 10 *Vasantatilakā*

ओं स्वस्ति ॥ श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्यसत्य-
शौचशौर्य्यधैर्य्यादिगुणरत्नपवित्रकाणामात्रेयगोत्राणां विमलविचाराचार-
पुण्यसलिलप्रक्षालितकलिकालकल्मषमषीणां महामहेन्द्राचलशिखरप्र-
तिष्ठितस्य सचराचरगुरोः सकलभुवननिम्माणैकसूत्रधारस्य शशाङ्कचूडा-
मणेर्भगवतो गोकर्ण्णस्वामिनः प्रसादात्समासादितैकशङ्खभेरीपञ्चमहा-
शब्दधवलच्छत्रहेमचामरवरवृषभलाञ्छनसमुज्ज्वलसमस्तसाम्राज्यम-
हिम्नामनेकसमरसङ्घट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुङ्गभुजद-
ण्डमण्डितानां त्रिकलिङ्गमहीभुजां गाङ्गानामन्वयमलङ्करिष्णोर्व्विष्णोरिव
विक्रमाक्रान्तधरामण्डलस्य गुणमहार्ण्णवमहाराजस्य सुतः ॥

पूर्व्वं भूपतिभिर्व्विभज्य वसुधा या पञ्चभिः पञ्चधा
भुक्ता भूरिपराक्रमो भुजबलात्तामेक एव स्वयम्।
एकीकृत्य विजित्य शत्रुनिवहान् श्रीवज्रहस्तश्चतु

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श्चत्वारिंशतमत्युदारचरितः सर्व्वामरक्षीत्समाः ॥ १ ॥

तस्य तनयो गुण्डमराजो वर्षत्रयमपालयन्महीम् तदनुजः कामार्ण्णवदेवः

पञ्चत्रिंशतमब्दकान् । तस्यानुजो विनयादित्यस्समास्तिस्रः ॥

ततः कामार्ण्णवाज्जातो जगतीकल्पभूरुहः ॥

योराजद्राजितच्छायो वज्रहस्तोवनीपतिः ॥ २ ॥

प्रश्च्योतन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गजा

नर्त्थिभ्यस्समदात्सहस्रमतुलो यस्त्यागिनामग्रणीः ।

स श्रीमाननियङ्कभीमनृपतिग्गाङ्गान्वयोत्तंसकः

पञ्चत्रिंशतमब्दकान्समभुनक्पृथ्वीं स्तुतः पात्थिवैः ॥ ३ ॥

तदग्रसूनुः सुरराजसूनुना

समस्समस्तां शमितारिमण्डलः ।

स्म पाति कामार्ण्णवभूपतिर्ब्भुवं

समृद्धिमान् अर्द्धसमां समुज्ज्वलः ॥ ४ ॥

तदनु तदनुजन्मा चित्तजन्मोपमानो

गुणनिधिरनवद्यो गुण्डमाख्यो महीशः ।

सकलमिदमरक्षत्त्रीणि वर्षाणि धात्री

वलयमलघुतेजोनिर्ज्जितारातिचक्रः ॥ ५ ॥

ततो द्वैमातुरस्तस्य मधुकामार्ण्णवो नृपः ।

अवति स्मावनीमेतामब्दान् एकान्नविंशतिम् ॥ ६ ॥

अथ वज्रहस्तनृपतेरग्रसुतादखिलगुणिजनाग्रण्यः ।

कामार्ण्णवात्कवीन्द्रप्रगीयमानावदातशुभकीर्त्तेः ॥ ७ ॥

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श्रिय इव वैदुम्बान्वयपयःपयोनिधिसमुद्भवायाश्च ।

यः समजनि विनयमहादेव्याः श्रीवज्रहस्त इति तनयः ॥ ८ ॥

वियदृतुनिधिसंख्यां याति शाकाब्दसंघे

दिनकृति वृषभस्थे रोहिणीभे सुलग्ने ।

धनुषि च सितपक्षे सूर्य्यवारे तृतीया

युजि सकलधरित्रीं रक्षितुं योभिषिक्तः ॥ ९ ॥

न्याय्येन यत्र सममाचरितुं त्रिवर्ग्ग

मार्ग्गेण रक्षति महीं महितप्रतापे ।

निर्व्याधयश्च निरघाश्च निरापदश्च

शश्वत्प्रजा भुवि भवन्ति विभूतिमत्यः ॥ १० ॥

व्याप्ते गाङ्गकुलोत्तमस्य यशसा दिक्चक्रवाले शशि

प्रद्योतामलिनेन यस्य भुवनप्रह्लादसम्पादिना ।

सैन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलीपट्टके

ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणा वारणान् ॥ ११ ॥

अनुरागेण गुणिनो यस्य वक्षोमुखाब्जयोः ।

आसीने श्रीसरस्वत्यावनुकूले विराजतः ॥ १२ ॥

कलिङ्गनगरात्परममाहेश्वरपरमभट्टारकमहाराजाधिराजत्रिकलिङ्गाधिपति-

श्रीमदनन्तवर्म्मा वज्रहस्तदेवः कुशली समस्तामात्यप्रमुखजनपदान्स-

माहूय समाज्ञापयति विदितमस्तु भवतां ॥ वराहवर्त्तन्यां । नवग्रामश्चतु-

स्सीमावच्छिन्नस्सजलस्थलस्सर्व्वपीडाविवर्जितमाचन्द्रार्क्कक्षितिसमका-

लम्। यावन्मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये। शशिनन्दनिधि-

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शाकाब्दे। आषाढमासप्रथमपक्षसप्तम्यां सोमवारे वैश्यवंशोद्भवः। मल्लपनायकस्तस्य पुत्त्रः भीमननायकस्तस्य भार्य्या प्रोलकवा। तयोः पुत्राय। गोकननायकाय चिरकालमाराध्य स्वपौर्षपरितोषिताय दत्त इति ॥

## Summary

This inscription, engraved on a set of 5 copper-plates, consists 53 lines of well-executed and generally speaking well-preserved writing. The outer face of the first plate has been left blank, while there is no writing on the last plate, which was evidently put in to protect the writing on the second side of the fourth plate. The plates are strung on a ring, the ends of which are soldered to the bottom of a circular seal bearing a couchant Nandī, a drum, a conch, two fly-whisks (*chāmaras*), two darts or lances, an umbrella, a *makara-tōraṇa* and the sun and the moon.

The inscription contains 12 verses, the remainder being in prose. The introductory portion of the grant, which covers the first 42 lines and 6 letters of the 43rd line, is an exact repetition of what we find in the other grants of the Eastern Gaṅga king Vajrahasta (III, or according to another reckoning, V), who issued the present grant. It contains, in addition to the opening stereotyped panegyrical passage, the genealogical account of the family.

The next portion beginning with *Kaliṅganagarāt* in l.43, and ending with *viditam=astu bhavatāṁ* in l.46, also occurs in the other grants of the king Vajrahasta III. It is to be noted, however, that as in the case of the Madras Museum plates (No.7 above), in the present grant, too, the king is introduced as *Śrīmad-Anantavarmmā Vajrahasta-dēvaḥ* instead of *Śrīmad-Vajrahastadēvaḥ* as found in the other grants.

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The remaining portion, which actually records the grant, is, of course, different, though the usual legal phrases, which occur in ll.47-49, are common to all the grants of the king. Thus with the exception of the name of the village in l.47, the first 49 lines of the present inscription contain nothing new. It must be noted, however, the present grant contains, comparatively speaking, fewer mistakes than the others.

From the concluding 4 lines of the inscription we learn that the village mentioned in l.47, *viz.,* Navagrāma[1] in (the district of) Varāhavartanī[2] was granted by the king, in the Śaka year 991 (expressed by the chronogram *śaśi-nanda-nidhi*), on Monday, the 7$^{th}$ day of the first fortnight of the month of Āshāḍha, to Gōkana-nāyaka, son of Bhīmana-nāyaka and his wife Prōlakavā, and the grandson of Mallapa-nāyaka. The donee is said to be *Vēsyā(śyā)-vaṁśōdbhava.* The word *vēsyā* is possibly a mistake for *Vaiśya.* Lines 52-53 inform us that Gōkana-nāyaka pleased the king by his valour and the latter gave him the village after having honoured him for a considerable time (*chirakālam=ārāddhya sva-paursha (paurusha) - paritōshitāya (paritoshakāya).* This concluding prose passage has already occurred in the Peddabammiḍi plates (No.4 above) in exactly the same context. The wrong expression *Vēsyā-vaṁśōdbhavaḥ* also occurs in the same context in that grant.

## Notes

1. Navagrāma is to be identified with the present Naogām in Tekkali Taluk of Ganjam District (*EI.,* XXIII, p.69).

2. Varāhavartanī district must have been in the neighbourhood of Chicacole (Srikakulam) (*ibid.*).

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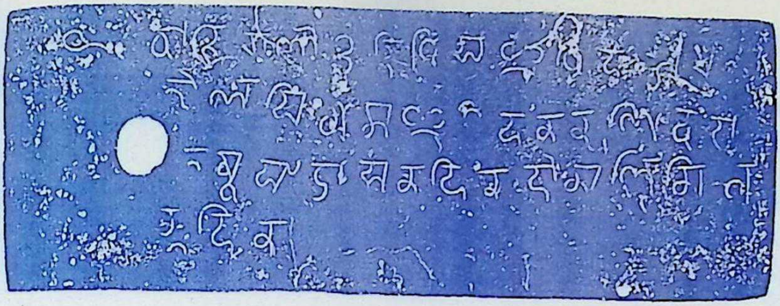
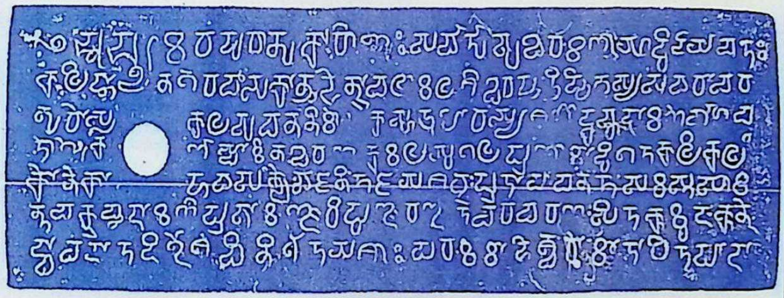
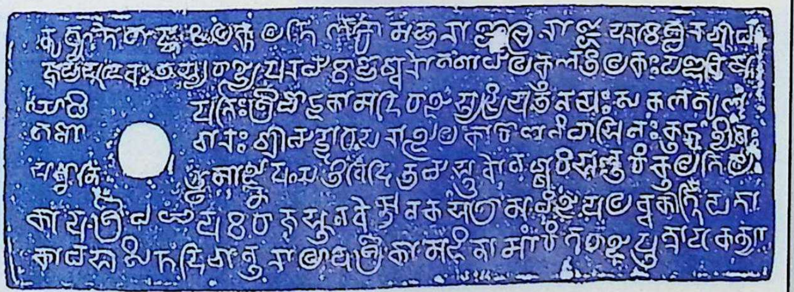
i a.



i b.



ii a.



E. HULTZSCH. SCALE ·7. W. GRIGGS, PHOTO-LITH.

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## No.9
## PARLA-KIMEDI PLATES OF VAJRAHASTA III

Location : Parlā Kimedi, Ganjam District, Orissa

Date : 11th century A.D.

Script : Mixed Kaliṅga script

Language : Sanskrit

King : Vajrahasta III

Dynasty : Eastern Gaṅga

Reference : Kielhorn, F., *EI.,* III, pp. 220-224

### Text

Metres: Vv. 1-4 *Anushṭubh*

ओं स्वस्ति। अमरपुरानुकारिणः सर्वर्तुसुखरमणीयाद्विजयवतः कलिङ्ग-
नगरवासकान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोस्सकल-
भुवननिर्माणैकसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो गोकर्णस्वामिनश्चरण-
कमलयुगलप्रणामाद्विगतकलिकलंकोनेकाहवसंक्षोभजनितजयशब्दः प्र-
तापावनतसमस्तसामन्तचक्रचूडामणिप्रभामञ्जरिपुञ्जरञ्जितवरचरणः सि-
तकुमुदकुन्देंद्वदातदिग्देशविनिर्गतयशाः परममाहेश्वरो मातापितृ-
पादानुध्यातो गङ्गामलकुलतिलको महाराजाधिराजपरमेश्वरश्रीवज्र-
हस्तदेवः तस्य राज्ये परममाहेश्वरो गंगामलकुलतिलकः पञ्चविषया-
धिपतिः श्रीचोळकामदिराजस्य प्रियतनयः सकलगुणगणागारः
श्रीमद्दारपराजो लंकाकोणनिवासिनः कुटुंबिनः सर्व्वानित्थमाज्ञापयति।
विदितमस्तु वो नग्गरिसलुकिकुलतिलकाय श्रचेरयमराजासूनवेनेक-
संग्रामविजयलब्धकीर्त्तिपताकावभासितदिगन्तरालाय श्रीकामदिना-

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मांकितराजपुत्राय कन्यादाननिमित्ते होस्सण्डिनामा ग्रामोस्माभिर्द्दत्त इति सर्व्वकरपरिहारं कृत्वा। अस्य ग्रामस्य सीमासन्धयः पूर्व्वतः गूलड्डः आग्नेयतः कुरवागड्डः दक्षिणतः सोदकस्तटाकः वपवाटचित्रगुम्मी-होम्मण्डीत्रिकोणसन्धिः नैर्ऋतीं यावत् पश्चिमतः शेळुशेळागड्डी पलुंग-पर्व्वतः अरंगंपत्थरः भदुवलापत्थरश्च वायव्यकोणे कौरावेणी सुलिया-शिला असुरवालिं यावत् उत्तरतः ननूनिचड्डग्रामः ळोंकमध्ये पत्थर-सिला ईशानतः खण्डद्दा गुलड्डां यावत्। अस्य ग्रामस्य पालकः कद-म्बामलकुलतिलकः श्रयुग्रखेदिराजो निदुसंतिवंशसमुद्भवश्च॥ अस्योपरि न केनचिद्बाधा करणीया। यः करोति स पञ्चमहापातकसंयुक्तो भवति॥

व्यासेनाप्युक्तम्॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिं वर्ष सहस्राणि विष्ठायां जायते कृमिः॥
बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥
आज्ञप्तिरस्य धर्मस्य कायस्थकुलभूषणः।
मन्त्री दारपराजस्य वच्छपय्यो महामतिः॥
लिखितं महासन्धिविग्रहिद्रोणाचार्य्येण।
उत्कीर्ण्णम् सूत्रधारनंकञ्च्येमाचरिणा॥

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 29 lines of well-preserved writing. The plates are held together by a ring ends of which are secured in a slightly oval seal. The seal bears in relief a

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bull couchant, facing the proper left, with the moon's crescent above it, and placed on a plain pedestal which is supported by a lotus flower. Between this flower and the pedestal is the Nāgarī legend *śrī-Dāraparaṇō.* These plates contain some additional writing, apparently of a later date, on the first side of the first plate and on the second side of the third plate.

The characters, perhaps the most interesting feature of this inscription, present a curious mixture of the Nāgarī alphabet, as written in Southern India, and of several southern alphabets, properly so called. Speaking generally, of about 730 *aksharas* which the inscription contains, 320 are in Nāgarī and 410 in southern characters; and the writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters.

Excepting two benedictive and imprecatory verses in lines 24-26, and another verse giving the name of the *dūtaka* (here called *ājñapti*) in lines 27-28, the whole inscription is composed in prose.

The inscription is of the reign of the Gaṅga king Vajrahasta III, and it begins, similarly to the grants of the Gaṅga *Mahārājas* Indravarman (*USVAE.,* Vol. IV, part I, No.70), Dēvēndravarman and Satyavarman, just as if it were meant to record a grant by that king himself. Thus it opens with the mention of Kaliṅganagara which was charming with the delights of all seasons and resembled the town of immortals. Then the king Vajrahasta (III) is introduced as a devout worshipper of Śiva, as honouring his parents, and as the ornament of the spotless Gaṅga family. He is called *Mahārājādhirāja Paramēśvara* and praised as freed from the stains of the Kali age by his obeisance to the holy Gōkarṇasvāmin installed on mount Mahēndra. Then his valour is praised in a conventional manner.

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Then the inscription in lines 9-15 tells us that in the reign of the king Vajrahasta (III), the regent of five districts (*pañcha-vishaya*), Dāraparāja, son of Chōḷa-Kāmadirāja, issued a command to all cultivators or house-holders (*kuṭumbin*) inhabiting Laṅkākōṇa regarding a gift of a village. Dāraparāja's order states that on the occasion of giving his daughter (to him) in marriage (*kanyā-dāna-nimitta*), he gave the village named Hossaṇdi, exempting it from all taxes, to the chief (*Rājaputra*) called Kāmadi of the Naggari-Saluki family, the son of Eṛayamarāja.

Lines 16-21 then give an account of the boundaries of the gift village Hossaṇḍi, which contains the names of a fairly large number of other villages, a water pond, a hill, a river and some rocks and boulders. This account of the boundaries is followed, in lines 21-22 by the statement that official in charge or headman (*pālaka*) of the village, so granted, (at the time) was Ugrakhēdirāja, born in the Nidusanti clan, and called 'the ornament of the spotless family of the Kadambas' (*Kadamb-āmala-kula-tilaka*).

Lines 23-25 contain the usual admonition not to interfere with the donation, and cite two of the customary imprecatory verses, here ascribed to Vyāsa. Line 27 reocrds, in another verse, that the *Ājñapti* (or *dūtaka*) of this grant (*dharma*) was Vachchhapayya of the Kāyastha family, a minister of Dāraparāja. And the inscription ends with the statement that it was written by the *Mahāsaṁdhivigrahin* Drōṇāchārya, and engraved by the artizan Naṁkañchyēmāchari.

Notwithstanding the fact that the present inscription contains neither date nor a genealogical account of the king mentioned, it has been assigned to about the 11th century A.D., on mere palaeographical grounds, and the king figuring in it has been identified with the Eastern Gaṅga king Vajrahasta V (Vajrahasta III

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according to the genealogical table given in the Nadagam plates No.2 above).

As stated before, on the proper left half of the second side of the third plate there are four lines of incorrect Sanskrit, in southern Nāgarī characters of a later date, which are written by a person other than the writer of the main body of the inscription. These lines seem to record a donation, by means of a copper-plate grant, of the village Homaṇḍi (called Hommaṇḍi in l.17 of the main inscription) by a *Rāṇaka* Udayakhēḍin.

The endorsement on the first side of the first plate refers to Homaṇḍi.

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## No.10
## MADAGRAMA GRANT OF DEVENDRAVARMAN AND BHIMAKHEDI

| | |
|---|---|
| Location | : Not known |
| Date | : Śaka 988 = 1066 A.D. |
| Script | : Northern alphabet |
| Language | : Sanskrit |
| King | : Dēvēndravarman |
| Dynasty | : Eastern Gaṅga |
| Reference | : Majumdar R.C., *EI.,* XXXI, pp.45-52 |

### Text

स्वस्ति। अमरपुरानुकारिणः सर्व्वर्तुसुखरमणीयात् सुधाधवलमाला-
विरतललितलास्यात् पण्डितसकलालंकृतश्रीकलिंगनगराधिवासकात्
महेन्द्राचलामलकनकशिखरप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननि-
र्माणैकसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो गोकर्ण्णस्वामिनः चरणकम-
लयुगलप्रणामाद्विगतकलिकलंकोनेकाहवसंक्षोभजनितजयशब्दप्रतापाव-
नतसमस्तसामन्तचक्रचूडामणिप्रभामंजरीपुंजरंजितवरचरणनिजनिस्त्रिं-
शधारोपार्ज्जितकलिंगाधिराज्यदुर्वारवैरिवारणकुंभस्थलदलदलितमुक्तिका-
प्रकरध्वस्तारातिकुलाचलनयविनयदयादानदाक्षिण्यशौर्य्यौदार्यसत्यत्या-
गप्रकरगुणसंपदाधारभूतपरममाहेश्वरपरमभट्टारकमातापितृपादानुध्यातपर
मेश्वरगंगामलकुलतिलकश्रीमद्देवेन्द्रवर्म्मदेवस्य विजयराज्ये शकाब्दे
नवशताष्टाशीतिसंवत्सरे दंतपुरे स्थित॥ तस्य माण्डलिकपरममहेश्वर-
कदम्बामलकुलकमलमार्त्तण्डसमधिगतपञ्चमहाशब्दानेकतूर्यरवोत्त्रासि-

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तारातिचक्रमहामाण्डलिकराणकश्रीधर्मखेडिसुतराणकश्रीभीमखेडिपादाः कुशलिनः पञ्चपात्र विदितमस्तु भवतां भीलांगाभोगे माड्ग्राम वीयापारि प्रोल्लमस्य सुत विठन रेउचिया नायकस्य सुत पाण्डवकं दुई भागं कृत्वा उदकपूर्वकं ताम्रशासनीकृत्य प्रदत्तोस्माभिः॥ अचटभटचंद्रार्क वर्धए विठनस्य भागे चेडिसंभुञ्जत्या॥ सीमालिंगानि लिख्यन्ते॥ पूर्वदिशि वोहाला पाथर॥ परत पूर्वदिशि शिला छेल अभ्यंतरीकृत्वा हिजलवृक्षे रोपिता शिला॥ अग्निदिशि गोरंगोरा कोण रोपित शिला॥ परत नउलीया तटाकी अभ्यन्तरे आंम्रवृक्षतले रोपित शिला॥ दक्षिणदिशि वटवृक्षतले रोपित शिला॥ परत पाथर पुजां॥ परत तेंतलीवृखतले रोपित शिला॥ नैर्ऋत्यां तिंवुरु व्रिखतले रोपित शिला॥ पश्चिम भूमि पर्वता शिखर॥ परत दुर्गा भटारकी अभ्यंतरीकृत रोपित शिला॥ वायव्यदिशि खुडापिल्लो रोमेंग॥ अभ्यंतरीकृत रोपित शिला॥ उत्तरदिशि वाल्मीक सन्निधि रोपित शिला॥ ईशाने कोलातटाकभीतरे रोपित शिला॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम्।
षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः॥
मम वंशे न यो जाता यो भवंती नराधिपा॥
तेषां पादलग्नोमि मम दत्तं नल्लोपये॥

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 40 lines of well-preserved writing. The composition is throughout in prose. It abounds in mistakes both of grammar and spelling. It records the grant of a

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village in favour of two persons, made by a chief of the king Dēvēndravarman.

The inscription opens with the usual description of the royal residence of Kaliṅganagara which was charming with the delights of all seasons and resembled the town of immortals. Then the Gaṅga king Dēvēndravarman is introduced as a devout worshipper of Śiva, as honouring his parents, and as freed from the stains of the Kali age by his obeisance to the holy Gōkarṇasvāmin installed on mount Mahēndra. He is praised as possessing virtues like *naya, vinaya, dayā, dāna, etc.,* and his valour extolled in a conventional fashion.

The inscription then states that in the victorious reign of the king Dēvēndravarman his feudatory, *Rāṇaka* Bhīmakhēḍi, son of *Mahāmāṇḍalika Rāṇaka* Dharmakhēḍi of the Kadamba family granted the village of Māḍagrāma in the Bhīlāṅgā *bhōga* in favour of two persons. The grant was made in Śaka 988 from Dantapura.

*Rāṇaka* Bhīmakhēḍi is called *Paramamāhēśvara* and said to have obtained the *pañcha-mahāśabdas.* The two donees were, Viṭhana, son of the merchant Prōllama and Pāṇḍavaka, son of Rēuchiyā-nāyaka. The village was divided into two parts before it was granted (*dvi-bhāgaṁ kṛitvā*). It appears that a person named Chēḍi had something to do with Viṭhana's share of the gift land. In the description of the boundaries of the village gifted are mentioned individual rocks, group of rocks, boulders, a hill, an anthill, trees, ponds and a shrine of the goddess Durgā.

The record concludes with two of the customary benedictive and imprecatory verses.

There is a serious controversy about the identification of the king Dēvēndravarman in whose reign the village Māḍagrāma was granted by his subordinate ruler *Rāṇaka* Bhīmakhēḍi. Majumdar, editor of the

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copper-plate inscription under discussion, basing on the close resemblance between the introductory portion of the present grant and those of the Santa-Bommali and Mandasa plates, close proximity of the date of the present grant (1066 A.D.) and that of Dēvēndravarman's accession to throne (1070 A.D.), and certain other considerations, identifies the king Dēvēndravarman of the present grant with Rājarāja I Dēvēndravarman, son of Vajrahasta III Anantavarman. But Sircar, the editor of the *EI.,* vol. including majumdar's article on the charter under discussion, has suggested that Dēvēndravarman of the present grant was the last ruler of the Śvētaka branch of the Gaṅga family (*The Age of Imperial Kanauj, p.145),* and has written an elaborate note in the same volume (pp.53-56) refuting all arguments of Majumdar on the controversial issue.

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## No.11
## DIRGHASI INSCRIPTION OF VANAPATI; SAKA-SAMVAT 997

Location : Dīrghāsi, Ganjam District, Orissa

Date : Śaka-Samvat 997 = 1075-76 A.D.

Script : Telugu-Kannada

Language : Sanskrit and Telugu

King : Rājarāja

Dynasty : Eastern Gaṅga

Reference : Ramamurti, G.V., *EI.,* IV, pp.314-318

### Text

**Metres:** Vv. 1, 5, 7 *Sragdharā;* 2 *Vasantatilakā;* 3 *Mālinī;* 4 *Upajāti;* 6 *Indravajrā;* 8 *Gīti*

आसीद्गंगान्ववायक्षितिपतितिलको राजराजक्षितीशः

क्ष्मापालप्रौढमौलिप्रकरमणिरुचिप्रस्फुरत्पादपीठः ।

योरातिक्षत्रचक्रक्रथनकरभुजापालिताशेषपृथ्वी

चक्रश्चक्रायुधाभो दधदुरसि रमां वाचि वाचामधीशः ॥ १ ॥

तस्यान्वयागतमहाप्रतिहारिमुख्यस्संस्तंभिताखिलविरोधिनराधिपौजाः ।

गोकर्ण्णसूनुरवनीसुरवंशभानुरात्रेयगोत्रमहितो महनीयकीर्त्तिः ॥ २ ॥

वनपतिरिति नाम्ना तस्य गांभीर्य्यशौर्य्या

खिलजगदुपकारैर्न्यग्बभूव प्रचेताः ।

अधिकमभिमतात्तद्दानमालोक्य चिंता

मणिरिह न विदद्रे यत्तदश्मत्वहेतोः ॥ ३ ॥

आजावसौ चोडनृपस्य सेनामहावनस्याश्वमृगाकुलस्य ।

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मत्तेभसारद्रुमघूर्णितस्य दावानलोभूच्चलमर्त्तिगण्डः ॥ ४ ॥

तेनाजौ चोडसेनावनदवदहनेनाशुगप्रासशस्त्री

निस्त्रिंशज्ज्वालकेनोत्कलगजतुरगानीकिनीनाथभूजाः ।

निर्द्दग्धा भग्नमूला निपतितशिरसश्छिन्नबाहूरुशाखा

दृश्यन्तेद्यापि भूतेश्वय इव धवलैरस्थिभिर्जीर्णमांसैः ॥ ५ ॥

जित्वा मुहुर्वेंगिधराधिनाथं तस्याजहाराखिलवस्तुराशिम् ।

दद्दार्णवस्तेन यमाय दूतः प्रस्थापितो दिग्जयकीर्त्तनाय ॥ ६ ॥

जित्वैवं भूमिपालान्वनपतिरवनावात्मनः कीर्त्तिवल्लीं

शाकाब्दे शैलपद्मप्रभवनिधियुते दीर्ग्घरस्यां नगर्य्याम् ।

दुग्गर्दिव्यालयस्याभरणमिव पुरः स्थापयामास गुर्व्वीं

श्रीमांश्छीनाथवीर्यः स्थगितदशदिशान्नाटयशालाच्छलेन ॥ ७ ॥

दीपमखण्डं प्रादान्मण्डलिकस्सोतिचण्डदोर्द्दण्डः ।

तस्यामेव समायान्तस्यै देव्यै सुरेशपूज्यायै ॥ ८ ॥

## Summary

This inscription, engraved on a big stone slab standing near a rocky hill at the end of the village, consists 23 lines of well-preserved writing, the first 16 being in Sanskrit verse and the rest in Telugu verse.

The inscription records that a provincial chief (*maṇḍalika*, ll. 16, 19) in the service of king Rājarāja of the Gaṅga dynasty (l.1), named Vanapati (ll. 5, 13) or Baṇapati (l.19), who was the son of Gōkarṇa (l.4 f.) and belonged to the Ātrēya *gōtra* and to the Brāhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nāṭya-śālā*, l. 15), in front of the temple of Durgā in the town of Dīrgharasī (l. 14) or Dīrghāsi (l. 19) in the Śaka

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year 997 and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmāvatī made a gift of another lamp (l. 21). Though spoken of as a *pratihārin* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājarāja's forces. The inscription refers to his victory over the Chōḍa king (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgi (ll. 12, 17), Kimiḍi, Kōsala, Giḍrisingi and Oḍḍa (l. 17 f.). He also killed a certain Daddārṇava (l. 12). Vanapati had the *birudas* Chalamartigaṇḍa (ll. 9, 18), Bhaṇḍanavijaya (*i.e.* an Arjuna in battle) and Gaṇḍagōpāla (*i.e.* a Kṛishṇa among heroes – l. 20).

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Saṁvat 1040 – *viz.,* Rājarāja's victory over the Dramilas (*i.e.* the Chōḷas) and his affording protection to Vijayāditya (VII) of Vēṅgī against the Chōḍas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājarāja's commander-in-chief, Kimiḍi was a Zamīndārī in the Ganjam District. Kōsala corresponds to the upper valley of the Mahānadī and its tributaries. Giḍrisiṅgi has not been identified. Oḍḍa or Utkala is Orissa.

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## No.12
## GALAVALLI GRANT OF RAJARAJA I DEVENDRAVARMAN, SAKA 998

| | |
|---|---|
| Location | : Galavalli, Srikakulam District, Andhra Pradesh |
| Date | : Śaka 998 = 1077 A.D. |
| Script | : Gauḍiya |
| Language | : Sanskrit |
| King | : Rājarāja I Dēvēndravarman |
| Dynasty | : Eastern Gaṅga |
| Reference | : Sircar, D.C., *EI.,* XXXI, pp.191-196 |

### Text

**Metres:** Vv. 1, 3, 11, 13, 16 *Śārdūlavikrīḍita;* 2, 6, 12, 14 *Anushṭubh;* 4 *Vaṁśasthavila;* 5, 9 *Mālinī;* 7, 8 *Gīti;* 10, 15 *Vasantatilakā*

सिद्धं स्वस्ति । श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्यसत्य-

शौचशौर्यधैर्यादिगुणरत्नपवित्रकाणामात्रेयगोत्राणां विमलविचाराचारपु-

ण्यसलिलप्रक्षालितकलिकालकल्मषमषीणां महामहेन्द्राचलशिखरप्रति-

ष्ठितस्य सचराचरगुरोः सकलभुवननिम्मार्णैकसूत्रधारस्य शशाङ्कचूडा-

मणेर्ब्भगवतो गोकर्णस्वामिनः प्रसादात्समासादितैकशङ्खभेरीपञ्चमहा-

शब्दधवलच्छत्रहेमचामरवरवृषभलाञ्छनसमुज्ज्वलसमस्तसाम्राज्यम-

हिम्नामनेकसमरसङ्घट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुङ्गभुजद-

ण्डमण्डितानां त्रिकलिङ्गमहीभुजां गङ्गानामन्वयमलङ्करिष्णोर्व्विष्णोरिव

विक्रमाक्रान्तधरामण्डलस्य गुणमहार्ण्णवमहाराजस्य पुत्रः ॥ ० ॥

पूर्व्वं भूपतिभिर्व्विभज्य वसुधा या पञ्चभिः पञ्चधा

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भुक्त्वा भूरिपराक्रमो भुजबलात्तामेक एव स्वयम्।

एकीकृत्य विजित्य शत्रुनिवहान् श्रीवज्रहस्तश्चतु

श्चत्वारिंशतमत्युदारचरितः सर्व्वामरक्षीत्समाः ॥ १ ॥

तस्य तनयो गुण्डमराजो वर्षत्रयमपालयन्महीम्॥ तदनुजः कामार्ण्ण-

वदेवः पञ्चत्रिंशतमब्दकान्। तस्यानुजो विनयादित्यस्समास्तिस्त्रः॥

ततः कामार्ण्णवाज्जातो जगतीकल्पभूरुहः॥

योराजद्राजितच्छायो वज्रहस्तोवनीपतिः॥ २॥

प्रश्च्योतन्मदगन्धलुब्धमधुपव्यालीढगण्डान्गजा

नर्त्थिभ्यस्समदात्सहस्त्रमतुलो यस्त्यागिनामग्रणीः।

स श्रीमाननियङ्कभीमनृपतिर्गङ्गान्वयोत्तंसकः

पञ्चत्रिंशतमब्दकान्समभुनक्पृथ्वीं स्तुतः पार्त्थिवैः॥ ३॥

तदग्रसूनुः सुरराजसूनुना समस्समस्तां शमितारिमण्डलः।

स्म पाति कामार्ण्णवभूपतिर्भ्भुवं समृद्धिमानर्द्धसमां समुज्ज्वलः॥ ४॥

तदनु तदनुजन्मा चित्तजन्मोपमानो

गुणनिधिरनवद्यो गुण्डमाख्यो महीशः।

सकलमिदमरक्षत्त्रीणि वर्षाणि धात्री

वलयमलघुतेजोनिर्ज्जितारातिचक्रः॥ ५॥

ततो द्वैमातुरस्तस्य मधुकामार्ण्णवो नृपः।

अवति स्मावनीमेतामब्दानेकान्नविंशतिम्॥ ६॥

अथ वज्रहस्तनृपतेरग्रसुतादखिलगुणिजनाग्रगण्यः।

कामार्ण्णवात्कवीन्द्रप्रगीयमानावदातशुभकीर्त्तेः॥ ७॥

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श्रिय इव वैदुम्बान्वयपयःपयोनिधिसमुद्भवायाश्च ।
यः समजनि विनयमहादेव्याः श्रीवज्रहस्त इति तनयः ॥ ८ ॥
वियदृतुनिधिसंख्यां याति शाकाब्दसङ्घे
दिनकृति वृषभस्थे रोहिणीभे सुलग्ने ।
धनुषि च सितपक्षे सूर्यवारे तृतीया
युजि सकलधरित्रीं रक्षितुं योभिषिक्तः ॥ ९ ॥
न्याय्येन यत्र सममाचरितुं त्रिवर्ग्गं
मार्ग्गेण रक्षति महीम्महितप्रतापे ।
निर्व्याधयश्च निरघाश्च निरापदश्च
शश्वत्प्रजा भुवि भवन्ति विभूतिमत्त्यः ॥ १० ॥
व्याप्ते गङ्गकुलोत्तमस्य यशसा दिक्चक्रवाले शशि
प्रद्योतामलिनेन यस्य भुवनप्रह्लादसम्पादिना ।
सैन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थली पट्टके
ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणा वारणान् ॥ ११ ॥
अनुरागेण गुणिनो यस्य वक्षोमुखाब्जयोः ।
आसीने श्रीसरस्वत्यावनुकूले विराजतः ॥ १२ ॥
आगच्छन्नुरुविक्रमेण सहसा शस्त्राभिघाताद्दिवो
येनाव्याहतविश्ववृत्तिमहिमा हेलानिरस्तोशनिः ।
तेनाकारि निकामकाम्यतनुना राज्यं महीमण्डले
त्रिंशद्वत्सरमभ्रशुभ्रयशसा वर्षत्रयेणाधिकम् ॥ १३ ॥
ततोनङ्गमहादेव्यां वज्रहस्तमहीपतेः ।

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गौर्य्यामिव हरस्याभूत्कार्त्तिकेय इवात्मजः ॥ १४ ॥

लक्ष्मीवधूवदनपङ्कजमाकरन्द

सन्दोहचारुपरिचुम्बनचंचरीकः ।

यो मानिनां च गुणिनां च दुरात्मनां च

शान्तिं च मोदमतुलं च भयं च दत्ते ॥ १५ ॥

शाकाब्दे नयनाब्जगर्भ्भैर्निधिगे ज्येष्ठेष्टमीसिंहके

लग्ने चोत्तरफल्गुणीगुरुदिने पक्षे सुशुभ्रे शुभे ।

लोकालोकमहामहीध्रवलयालङ्कारवत्या भुव

स्संसिक्तस्स कलिङ्गराजतिलकः श्रीराजराजो नृपः ॥ १६ ॥

कलिङ्गनगरात्परममाहेश्वरपरमभट्टारकमहाराजाधिराजत्रिकलिङ्गाधिपति-श्रीमद्देवेन्द्रवर्म्मा राजराजदेवः कुशली समस्तामात्यप्रमुखजनपदान्स-माहूय समाज्ञापयति विदितमस्तु भवताम्। वराहवर्त्तन्यां कोडिलाख्यो ग्रामश्चतुस्सीमावच्छिन्नसजलस्थलस्सर्व्वपीडाविवर्जितः आचन्द्रार्क्कक्षि-तिसमकालं यावत् मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये वसुनन्दनि-धिगणिते शाकाब्दे चैत्रे मासि विषुवति संक्रांत्याम् आत्रेयगोत्रश्यावा-श्वत्रयार्षेयच्छन्दोगत्रिशतब्राह्मणेभ्यः धारापूर्व्वकमस्माभिर्द्दत्त इति ॥

**Summary**

This inscription, engraved on a set of 4 copper-plates, consists 52 lines of well-preserved writing. The plates were strung on a ring, the ends of which were soldered beneath the king's seal bearing the bull emblem and other symbols. The text is composed in both prose and verse. The inscription records the grant of a village by the Eastern Gaṅga king Rājarāja I Dēvēndravarman made in favour of 300 Brāhmaṇas.

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The introductory portion of the present grant consists of the *praśasti* introduced by Vajrahasta III (1038 – 70 A.D.) which is found invariably in all his grants. It begins with *śrīmatām=akhila-bhuvana-vinuta-naya-vinaya, etc.,* and it is in prose and verse. This eulogy contains no less than 12 stanzas, five in the description of the reigning monarch (Vajrahasta III), one each in that of his father and the latter's two younger brothers, two in that of his grandfather and one in that of his great-grandfather. The entire *praśasti* was copied in the charters of his son and successor Rājarāja I Dēvēndravarman (1070-78 A.D.) who issued the present grant. This king, however, added four new stanzas to the introduction, one referring to the end of his father's rule and three in his own eulogy. The last three verses describe Rājarāja I Dēvēndravarman as the son of Vajrahasta III from the queen Anaṅgamahādēvī and mention his virtues; and give the date of his coronation as Śaka 992 (*nayana-Abjagarbha-nidhi*), Jyēshṭha śudi 8, Thursday, Uttaraphalgunī-nakshatra, Siṁha-lagna, corresponding to May 20, 1070 A.D.

The present charter was issued from Kaliṅganagara by *Paramabhaṭṭāraka Mahārājādhirāja Trikaliṅgādhipati* Dēvēndravarman Rājarājadēva who was a devout worshipper of Mahēśvara (Śiva). Its object was to grant the village of Kōḍila in the Varāhavarttanī *vishaya*, for the merit of the king and his prarents, in favour of 300 Brāhmaṇas belonging to the Ātrēya *gōtra*, the three *pravaras* including Śyāvāśva (*i.e.* Atri, Archanānasa and Śyāvāśva) and the Chhandōga *charaṇa.* The grant was made on the occasion of the Vishuva-saṅkrānti in the month of Chaitra in the Śaka year 998, corresponding to March 23, 1077 A.D. The names of the donees have not been quoted in the record. Despite the absence of the usual imprecatory and benedictory verses and of any reference to the royal officials who were responsible for the preparation of the document, the

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charter is not incomplete. Further, there is no reference to the creation of a revenue-free holding out of the gift land. The donees therefore appear to have been liable to pay rent or cess for their holdings.

The *vishaya* (district) of Varāhavarttanī is known from several other records. The village of Kōḍila has been identified with modern Kodisa about two miles from Galavalli where the plates were found.

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## No.13
## VIZAGAPATAM COPPER-PLATE GRANT OF ANANTAVARMA-CHODAGANGADEVA; SAKA SAMVAT 1003

| | |
|---|---|
| Location | : Vizagapatam, Vizagapatam District, Andhra Pradesh |
| Date | : Śaka-Samvat 1003 = 1081 A.D. |
| Script | : Southern Nāgarī |
| Language | : Sanskrit |
| King | : Anantavarma-Chōḍagaṅgadēva |
| Dynasty | : Eastern Gaṅga |
| Reference | : Fleet, J.F., *IA.,* XVIII, pp. 161-65 |

### Text

**Metres:** Vv. 1 *Vaṁśastha;* 2 *Anushṭubh;* 3 *Sragdharā*

ओं स्वस्ति श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्यसत्य-
शौचशौर्यधैर्यादिगुणरत्नपवित्रकाणामात्रेयगोत्राणां विमलविचाराचारपु-
ण्यसलिलप्रक्षालितकलिकालकल्मषमषीणां महामहेन्द्राचलशिखरप्रति-
ष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणैकसूत्रधारस्य शशाङ्कचूडा-
मणेर्भगवतो गोकर्णस्वामिनः प्रसादात्समासादितैकशङ्खभेरीपञ्चमहा-
शब्दधवलच्छत्रहेमचामरवरवृषभलांच्छनसमुज्ज्वलसमस्तसाम्राज्यम-
हिम्नामनेकसमरसङ्‌घट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुङ्गभुजाद-
ण्डमण्डितानां त्रिकलिङ्गमहीभुजां गङ्गानामन्वयमलङ्करिष्णोर्विष्णोरिव-
विक्रमाक्रान्तधरामण्डलस्य गुणमहार्ण्णवमहाराजस्य पुत्रः श्रीवज्रहस्त-
देवश्चतुश्चत्वारिंशतमब्दकान् क्षितिमरक्षीत्॥ तत्तनयो गुण्डमराजो
वर्षत्रयमपालयत्॥ तदनु तदनुजः कामार्ण्णवदेवः पञ्चत्रिंशद्वर्षाणि॥

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तस्यानुजो विनयादित्यः समास्तिस्त्रः ॥ ततः कामार्ण्णवतनयो वज्रहस्तः यो मदगलितगलान् गजान् सहस्त्रमर्त्थिभ्यः समदात् स पञ्चत्रिंशत-मब्दकान् ॥ ततस्तदग्रसूनुः कामार्ण्णवदेवोर्द्धसमाम् ॥ ततस्तदनुजो गुण्डमहीपतिस्त्रीणि वर्षाणि ॥ तदनु तस्य द्वैमातुरो मधुकामार्ण्णव एकोनविंशतिवर्षाणि ॥ ततः कामार्ण्णवाद्वैदुम्बान्वयसमुद्भवायां विनय-महादेव्यां जातः श्रीवज्रहस्तदेवो यो दिवः पतन्तमतिभीषणमशनिम् शस्त्रयाभिजघान स त्रयस्त्रिंशतमब्दकानवनिमपालयत् ॥

ततस्तु तस्यात्मभवोरिमर्द्दनस्स राजराजक्षितिपः क्षितिं समाः ।
अरक्षदष्टौ वरुणालयांबरान्निधिर्ग्गुणानान्निधिपालसन्निभः ॥१ ॥

ततो राजेन्द्रचोलस्य तनया राजसुन्दरी ।
राज्ञस्तस्याग्रमहिषी सती सुतमसूयत ॥२ ॥

शाकाब्दे नन्दरन्ध्रग्रहगणगणिते कुम्भसंस्थे दिनेशे
शुक्ले पक्षे तृतीयायुजि रविजदिने रेवतीभे नृयुग्मे ।
लग्ने गङ्गान्ववायाम्बुजवनदिनकृद्विश्वविश्वंभराया
श्चक्रं संरक्षितुं सद्गुणनिधिरधिपश्चोडगङ्गोभिषिक्तः ॥३ ॥

कलिङ्गनगरात्परममाहेश्वरपरमभट्टारकमहाराजाधिराजत्रिकलिङ्गाधिपतिः श्रीमदनन्तवर्म्मा चोडगङ्गदेवः कुशली समस्तामात्यप्रमुखजन-पदान्समाहूय समाज्ञापयति । विदितमस्तु भवताम् ॥ संवाविषये चाकिवाडाख्यो ग्रामश्चतुस्सीमावच्छिन्नस्सजलस्थलस्सर्व्वपीडाविवर्ज्जि-तमाचन्द्रार्क्कक्षितिसमकालं यावन्मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये हरनयनवियद्गगनचन्द्रगणिते शकाब्दे मेषमासकृष्णाष्टम्यामादित्यवारे

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रेंगुजेडाख्यग्रामनिवासिने राजराजेश्वराय बलिपूजानिवेद्योत्सवकरणाय चास्माभिर्दत्त इति ॥

## Summary

This inscription, engraved on a set of 5 copper-plates, consists 43 lines of well-executed and well-preserved writing. The ends of the ring on which the plates are strung are secured in the lower part of a flat circular disc which takes place of the ordinary seal. On the upper side of this disc there is fixed an image of the bull Nandi, couchant, as if on the top of a pillar. Emblems of either an elephant goad or a *chauri* and a *śaṅkha* shell are seen on either side of the Nandi.

This record is in prose, except for 3 verses in lines 26-33.

This inscription, which contains a good deal of genealogical information, is a record of king Anantavarman, otherwise called Chōḍagaṅgadēva, of the later Gaṅga dynasty of Kaliṅga; and the charter recorded in it, is issued from the city of Kaliṅganagara. It is a Śaiva inscription; the object of it being to record the grant of the village of Chākivāḍa, in the Samvā *vishaya,* to the god Śiva under the name of Rājarājēśvara, whose temple was at the village Reṅgujēḍa, - *i.e.* to a *liṅga* – form of that god established at the village in question by Rājarāja, the father of Anantavarman, and named after him.

The inscription begins with the *praśasti, Śrīmatām=akhila-bhuvana-vinuta, etc.* as in the Narasapatam and other plates of king Vajrahasta III of the Eastern Gaṅga dynasty itself (Nos.1 to 9 above) and continues up to *Guṇamahārṇava-mahārājasya putraḥ.* Then follows the genealogical account of the Eastern Gaṅga rulers. Guṇamahārṇava (II) of the Ātrēya *gōtra* is the first ruler mentioned in the genealogy. His son Vajrahasta III ruled for 40 years. His son Guṇḍama (I)

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governed for 3 years. After that his younger brother, Kāmārṇava (IV) ruled for 35 years. And his younger brother Vinayāditya ruled for 3 years. Then Vajrahasta (IV), the son of Kāmārṇava (IV) reigned for 35 years; he presented to applicants a thousand elephants whose throats were trickling with rut. Then his eldest son, Kāmārṇavadēva (V), reigned for half a year. Then his younger brother, king Guṇḍa (Guṇḍama II), ruled for 3 years. And then his maternal half-brother (*dvaimātura*), Madhu-Kāmārṇava (VI), reigned for 19 years. Then to Kāmārṇava (VI), form Vinayamahādēvī who was born in the Vaidumva family, there was born Vajrahastadēva (V), who struck back, with his sword, a most terrible thunderbolt, as it fell; he reigned for 33 years. Then his son, king Rājarāja, reigned for 8 years. His chief queen (*agramahishī*) was Rājasundarī, the daughter of Rājēndrachōḷa. And she bore him a son, king Chōḍagaṅga, who was anointed king in the Śaka year 999, when the sun was standing with Kumbha, in the bright fortnight, on Saturday, joined with the third lunar day, under the Rēvatī nakshatra, and during the Nṛiyugma lagna, corresponding to 17$^{th}$ February 1078 A.D.

Then followes the grant portion wherein the donor king Anantavarman-Chōḍagaṅga is formally introduced as *Paramamāhēśvara, Paramabhaṭṭāraka, Mahārājādhirāja* and the supreme lord of Trikaliṅga. It is stated that the king called together all the people, headed by the *Amātyas,* and issued a command to the effect that, in the Śaka era 1003, on the eighth tithi of the dark fortnight in the month of Mēsha, on Sunday (corresponding to 4$^{th}$ April 1081 A.D.), he gave away the village of Chākivāḍa, as stated earlier. The purpose of this grant was to provide for the performance of *bali-pūjā, naivēdya* and *utsava* in the temple of the god Rājarājēśvara.

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## No.14
## BANPUR PLATES OF INDRARATHA; YEAR 6

| | |
|---|---|
| Location | : Banpur, Puri District, Orissa |
| Date | : 11th century A.D. |
| Script | : Proto-Oriya |
| Language | : Sanskrit |
| King | : Indraratha |
| Dynasty | : Sōmavaṁśī |
| Reference | : Ajay Mitra Shastri, *ISPS.*, pt. II, App I, pp. 325-331 |

### Text

**Metres:** Vv. 1, 3 *Vasantatilakā,* 2, 4-5, 11-14, 29, 30 *Śārdūlavikrīḍita;* 6, 10 *Śikhariṇī;* 7, 15-17, 19-25 *Anushṭubh;* 8-9 *Mātrā;* 18 *Indravajrā,* 26 *Śālinī;* 27 *Pushpitāgrā;* 28 *Sragdharā;* 31 *Prithvī*

सिद्धम् ।

इन्दुःजटासु विशदोऽग्निशिखापिशङ्गी

लालाटचक्षुषि गले विषभञ्जनाभम् ।

सत्वंरजस्तम इति त्रिगुणस्य तस्य

स्थानक्रमङ्गतवतेनमः शिवाय ॥ १ ॥

स्वस्ति श्रीमति यत्र सौधशिखरन्यस्तैरतीव स्फुरद्

भाभिः काञ्चनकुम्भकैरतिशयप्रोद्दीपित व्योमनि ।

लोकैरुत्कटविस्मयव्यतिकरस्फारीभवल्लोचनैः

स्थानस्थानगतिक्रमेण कथमप्यालक्ष्यतेऽहः पतिः ॥ २ ॥

प्रासादमौलिषु कराब्जपरम्पराभि

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राकृष्यमाणपरिलम्बिनभःप्रचारम्।
यस्मिन्निशासु निशितद्युति चन्द्रबिम्ब
मायोज्यते मकुरकृत्यविधौ वधूभिः ॥ ३ ॥
यस्मिन्नस्पृशतः क्षितिं खुरपुटैर्वाहानसंख्यानपि
प्रत्येति सुदृशी जनो न तु रजोभारैः समुत्सर्पिभिः।
अन्यद्यस्य जलाशयेषु युगपद्दन्तावलानाङ्गणै
रन्योन्यप्रतिपन्नडिण्डिमरवैरम्भः समुत्पीयते ॥ ४ ॥
यद्भूमीवलयस्य भूषणविधिर्यस्यापि सौधश्रियो
यत्सौधस्य मृगीदृशो मृगदृशां यद्वर्त्तिनीनान्नवः।
यस्याः तोरणचित्रकर्मकनकग्रैवेयकादिस्फुट
म्वीथीभूतमथेदमप्यनु मुहुः क्रीडेति सम्पाद्यते ॥ ५ ॥
तस्मात् श्रीययातिनगरात्।
पिनाकी लोकेभ्यः क्षितिपरिसरे धर्मविगतिम्
विदित्वैवाहूय स्वयमनयदादेशपदवीम्।
विवस्वन्तं मान्यं खचरमचिरादेव भवता
धरित्री गन्तव्या शमयितुमधर्मोर्जितमिति ॥ ६ ॥
अक्षत्रियकुले भूत्वा सकुटुम्बो महाद्भुतम्।
करिष्यामीति तेनापि प्रतिजज्ञे शिवाग्रतः ॥ ७ ।
तस्य तनयेषु मध्ये महानुभावो महेश्वरे भक्तः।
भगवन्तमम्बिकापतिमवतारिणं पूर्वजो दध्यौ ॥ ८ ॥
भगवति च सानुकम्पे निजकुलभूषाञ्च पावितरि चन्द्रे।

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पितुराशयस्य च बलादलम्भि तेनेन्द्रराज्यवरलाभः ॥ ९ ॥
शिरसि कृतशिवाज्ञो मर्त्यलोके विवस्वा
नजनि च कुलपुत्रो भीमनामोत्तमश्रीः ।
अयमलभत दुर्गां पूर्वपत्नीञ्च पत्नी
मजनयदथ तस्यां पूर्वपुत्रं च पुत्रान् ॥ १० ॥
श्रीमानिन्द्ररथोऽजनि प्रथमतः सौन्दर्यशौर्यक्षमा
धर्मत्यागदयाविवेकविनयप्रागल्भ्यसत्याश्रयः ।
प्राभूतामथ विक्रमादिकगुणग्रामैकलीलास्पदे
पूर्वं वङ्करथोऽथशङ्कररथस्तस्यानुरूपानुजौ ॥ ११ ॥
योऽसाविन्द्र रथो रथाङ्कमहिमा सोमान्वयक्ष्मापतिः
श्रीमद्धर्मरथस्य वल्लभतया लेभे कलिङ्गश्रियम् ।
सञ्जग्राह च विग्रहे भुजबलात्ताम्वज्रहस्तादहो
विक्रान्तिर्महती पदातिबहुताल्पत्वे तु न्यस्तादरः ॥ १२ ॥
स्वर्गं धर्मधरापतौ गतवति श्रीवत्सराजो नृपो
भृत्यान्सादयति प्रजामिति मुहुः श्रुत्वा जनेभ्यो गिरः ।
य आगत्य कलिङ्गतो निजभुजाद्दर्पेण दृप्तात्मकः
व्याहत्यैनमुदात्तवृत्तिहृदयो धत्तेऽभिमन्यो मतः ॥ १३ ॥
यो विद्वानभिमन्युमप्यनुचित प्राप्ताधिपत्यं भुवो
वंशस्यानधिकारिणं रणभुवि व्यापादयद्द्वेषिणम् ।
तल्लक्ष्मीं द्विजसत्तमैरनुमतामासाद्य सेनाधिपैः
त्रैराज्यञ्च तुरङ्गकेण जगृहे येनाथ राज्यान्तरम् ॥ १४ ॥

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परममाहेश्वरमातापितृपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-सोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमदिन्द्ररथराजदेवः कुशली ॥ कोङ्गोदमण्डलीयथोरणविषयसघृतवल्लाखण्डीयलघुकुम्भिग्रमे अतस्तद्विषयीयब्राह्मणानापूज्य समाहर्तृसन्निधातृनियुक्ताधिकारिकदाण्डपाशिकपिशुनवेत्रिकावरोधजनराज्ञीराणकराजपुत्रराजवल्लभभोगिजनप्रमुखसमस्तजनपदान् समाज्ञापयति। विदितमस्तु भवतां यथास्माभिरयं ग्रामः सप्रतीहारः सर्व्वबाधावर्ज्जितः। पदातिजीव्य-अन्धरुवाप्रत्यन्धारुवा-अदत्तादान-हस्तिदण्ड-चिट्टोल-दिशावरदान करणछाया-अन्तरावड्डि-वरबलीवर्द-सर्वोपरिकरादानसहितः सजलस्थलः सगर्त्तोषरश्चतुःसीमा-पर्यन्तः साम्रमधूक-प्रभृतिनानावृक्षः सनिधिः सोपनिधिः श्रीखदिरवणीभट्टारिकाया बलिचरुनैवेद्यप्रदीपदोलोपचयो आचन्द्रार्कक्षिति समकालोपभोगाय मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये सलिलधारापुरःसरं ताम्रशासनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचितकरभोगभागादिकमुपनयद्भिः भवद्भिः सुखेन प्रतिवस्तव्यमिति ॥ भाविभिश्च भूपतिभिः दत्तिरियमस्मदीया धर्मगौरवादस्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया ॥ तथा चोक्तं धर्मशास्त्रे ॥

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।<br>
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥ १५ ॥<br>
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।<br>
स्वदत्तात् फलमानन्त्यं परदत्तानुपालने ॥ १६ ॥<br>
षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।

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आक्षेप्ता चानुमन्ता च द्वौ तौ नरकगामिनौ ॥ १७ ॥

अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्वैष्णवी सूर्यसुताश्च गावः।

यः काञ्चनं गाञ्च महीञ्च दद्याद्दत्तास्त्रयस्तेन भवन्ति लोकाः ॥ १८ ॥

आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः।

भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥ १९ ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥ २० ॥

तडागानां सहस्रेण वाजपेयशतेन च।

गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥ २१ ॥

सुवर्ण्णमेकं गामेकां भूमेरप्यर्द्धमङ्गुलम्।

हरन्नरकमायाति यावदाहतसम्प्लवम् ॥ २२ ॥

हरते हारयेद्यस्तु मन्दबुद्धिस्तमोवृतः।

स बद्धो वारुणैः पाशैस्तिर्यग्योनिं स गच्छति ॥ २३ ॥

स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायाङ्कृमिर्भूत्वा पितृभिः सह पच्यते ॥ २४ ॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः।

शूलपाणिश्च भगवानभिनन्दन्ति भूमिदम् ॥ २५ ॥

सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः।

सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ॥ २६ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

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सकलमिदमुदाहृतञ्च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ २७ ॥

यद्बाणाः पक्षपालीपवनरयपरिष्वङ्गसन्दीप्तविद्यु

द्वह्निज्वालासमूहैरनुमितजलदव्यूहसंचारलीलाः ।

उद्गच्छन्तो घनेभ्यस्तदनु च शिखया गुम्फतानेकतारा

सन्तानग्रन्थिलास्ते कथमपि धरणीपृष्ठपर्यन्तमीयुः ॥ २८ ॥

तस्यान्तःस्थितचन्द्रशेखरपदद्वन्द्वस्य मन्दाकिनी

तोयादस्यधिकादरद्विजपदाम्भोभिः समभ्युक्षितः ।

विद्यायां निजवेश्मनो जलनिधिः लोकानुकम्पामतिः

विश्वाराधिनि सन्धिविग्रहपदे स्वामिश्रिये जाग्रति ॥ २९ ॥

उद्घाट्य प्रतिकुम्भिकुम्भफलकं तन्मौक्तिकश्रेणिभिः

कृत्वाथो निजदेहमण्डनविधिं यत्खड्गलेखानटी ।

सङ्ग्रामाङ्गणरङ्गभूमिषु मुदा स्वच्छन्दतो लीलया

नृत्यन्ती हृदयङ्गमा समभवद्विद्वेषि भूमी भुजाम् ॥ ३० ॥

असौ निजभुजाशनिक्षपितवैरिभूभृतकुलो

महाक्षपटली यशः पटलकौमुदीचन्द्रमाः ।

कलानिवहजन्मभूरमृतचन्द्रनामा निधिः

समस्तगुणसम्पदामिदमलीलिखच्छासनम् ॥ ३१ ॥

परममाहेश्वरमहाराजाधिराज श्रीमदिन्द्ररथराजदेवस्य प्रवर्धमानविजय-
राज्ये षष्ठे सम्वत्सरे कार्तिकमासि शुक्लपक्षद्वितीयायां तिथौ

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लिखितमिदम् यत्राङ्केनापि सम्वत् ६ कार्त्तिकशुदि २ विज्ञानिवाहेरुकेण उत्कीर्ण्णम् ॥

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 71 lines of fairly preserved writing. The plates are held together by a ring the ends of which are joined under a seal which bears the usual device of seated Gajalakshmī. This record is composed partly in verse and partly in prose, the *praśasti* portion being versified and the grant and the date portion in prose.

The inscription opens with an obeisance to god Śiva (v.1) followed by the conventional description of Yayātinagara, the place of issue of the grant and obviously the capital, in the following four verses (vv.2-5). Then verses 6-10 contain an account of the family to which Indraratha, the issuer of the charter, belonged. The sum and substance of this mythical account contained in five verses is that, having known the pitiable state of *dharma* on the earth, Śiva ordered Vivasvat (*i.e.,* the sun) to go to the earth and restore *dharma,* and the latter was born in this world as Bhīma (*i.e.* Bhīmaratha) who had a queen named Durgā. He had from her three sons, the first of whom was Indraratha, followed by Vaṅkaratha and Śaṅkharatha one after the other (v.11). Indraratha who hailed from the lunar family (*Sōmānvaya*), is said to have obtained in battle by the prowess of his arms, from a certain Vajrahasta[1] the kingdom of Kaliṅg (*Kaliṅga-śrī*) through the favour of Dharmaratha (v.12). After the passing away of king Dharmaratha, on hearing from the people that king Vatsaraja[2] was torturing the royal servants and the subjects, he came from Kaliṅga and killed him (*viz.,* Vatsarāja). Reference is also made to Abhimanyu[3] (v.13) who is said to have acquired the sovereignty of the earth (*i.e.,* kingdom) in a wrong manner and was, therefore, killed in the battle by Indraratha, who

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enjoyed his vanquished enemy's kingdom with the approval of the Brāhmaṇas and thereby became the master of the three kingdoms (*tri-rājya,* v.14). Indraratharājadēva is next described in a prose passage with the full complement of usual imperial titles, *viz., Parama-bhaṭṭāraka Mahārājādhirāja Paramēśvara* and *Tri-Kaliṅg-ādhipati.* He is also called *Paramamāhēśvara, Mātāpitṛi-pādānudhyāta* (worshipping the feet of his parents) and *Sōmakulatilaka.*

The prose passage then records that king Indraratha granted the village Laghukumbhi included in the subdivision (*khaṇḍa*) of Saghṛitakhallā[4] in the *vishaya* (district) of Thōraṇa[5] in the province (*maṇḍala*) of Kōṅgōda[6] for defraying the expenses on the *bali, charu, naivēdya* and *dōlā* (swing) of the goddess Khadiravanī-bhaṭṭārikā, perhaps identical with the Buddhist goddess Tārā in the form of Khadiravanī. The villagers were ordered to make over to the donee (*viz.,* trustees in charge of the shrine of the goddess) the *kara, bhōga, bhāga, etc.,* as due. First respect was paid to the Brāhmaṇas of the *vishaya* and then the royal order concerning the grant was addressed to all the residents of the village (*samasta-janapadas*) including the *Samāhartṛi, Sannidhātṛi, Niyuktaka, Ādhikārika, Dāṇḍapāśika, Piśuna, Vaitrika,* the inmates of the royal harem, the queen, *Rāṇaka, Rājaputra,* the king's favourites, *Bhōgins, etc.* The grant was accompanied by the usual privileges and exemptions including the *pratīhāra,* exemption from all the troubles, *padātijīvya, andharuvā, pratyandhāruvā, dattādāna, hasti-daṇḍa, chiṭṭōla, dēśāvara-dānakaraṇa, chhāyā, antarāvaḍḍi, vara-balīvarda,* the right to collect all the *upari-karas,* waters and lands, pits and barren spots, various trees including mango and *madhūka,* and the *nidhis* and *upanidhis.*

The future rulers are entreated to maintain the grant as their own, and this request is sought to be

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strengthened by 13 imprecatory and benedictive stanzas extracted from Dharmaśāstra.

Verses 28-29 describe an unnamed *Sāndhivigrahin* (minister of peace and war). Then follows the description of the *Mahākshapaṭalin,* Amṛitachandra by name, who wrote the charter (vv. 30-31).

The inscription concludes with the details of the date, *viz.,* the second day of the bright half of Kārttika in the sixth year of the reign of the king Indraratha, and the name of the engraver, *viz.,* Vāhēruka.

This charter is of great historical value as it forms the only source of our information about the place in the dynasty of the king Indraratha, and certain events of his life. From it we learn that Bhīmaratha, his father, had at least two queens, one (probably second) was Durgā from whom were born Indraratha, the issuer of the present charter and two others. Indraratha was, thus, a step-brother of Mahāśivagupta II Dharmaratha whom he appears to have aided in his campaigns.

## Notes

1. Vajrahasta has been identified with the Eastern Gaṅga monarch Vajrahasta II – Aniyaṅkabhīma who is known to have ruled from 980-1015 A.D. (*ISPS.,* pt. II, p.327).

2. Vatsarāja might have been a feudatory of the Paramāra king Sindhurāja (*ibid.*).

3. This Abhimanyu was no other than the homonymous father of Chaṇḍihara and son and grandson respectively of Vichitravīra and Janamējaya (*ISPS.,* pt.I, p.213).

4. Saghṛitakhallā is now probably represented by the village Ghiakhalla in the Puri District (*ISPS.,* pt. II, p.328).

5. Thōraṇa may be identical with Sarana in the Puri District (*ibid*).

6. Kōṅgōda-*maṇḍala* included the Puri-Ganjam region (*ibid.*).

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## No.15
## JATESINGA-DUNGRI PLATES OF MAHASIVAGUPTA III YAYATI; YEAR 3

| | |
|---|---|
| Location | : Boundary of Jatesinga and Dungri villages, Bolangir District, Orissa |
| Date | : 11th century A.D. (Regnal year 3) |
| Script | : Northern class of alphabets |
| Language | : Sanskrit |
| King | : Mahāśivagupta III Yayāti |
| Dynasty | : Sōmavaṁśī |
| Reference | : Ajay Mitra Shastri, *ISPS.*, pt. II, pp. 276-284; No.IV: XXI |

### Text

Metres: Vv. 1-8, 10 *Anushṭubh;* 9 *Śālinī;* 11 *Pushpitāgrā*

सिद्धम् ।

स्वस्त्यपगतबहलकलिकलुषघर्म्मामृतविमलशिशिरकिरणावलिपरिघटि-
तचन्द्रबिम्बोदयस्यन्दितफेनकुसुमसंदर्भिततरलतरतरङ्गमालविरचितते-
लामहानदीसङ्गमविमलजलपवित्रीकृतधर्माभिनिवेशितसकलजनकारिता-
नेकविविधदेवकुलायतनविहारारामम‍ण्डपोद्यानविचित्रकुसुमविटपतल-
मञ्जरीविकम्पितस्तबकसुरभिकुसुमरजोधूसरितवपुमनोहरविदग्धभुजङ्गज-
नानुसङ्गमाविष्कृतमदमुदितजन्मविभ्रमस्फुरितकमलवदनसमुल्लसितभ्रू-
भङ्गविक्षेपस्फुटितकुवलयोद्योतितवरकामिनीसुरतकरणव्यापारानेकपतत्रि-
गणसमुत्कण्ठितमुरोविनिर्गतमयूररुततूर्यनिर्घोषविरचितावसरभवनादव-
तीर्य सकललोकाभिलषितवरप्रदानानुग्रहकाम्यया भगवत्या श्रीपञ्चाम्ब-

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रिभद्रांबिकयाधिष्ठितात्पत्तनसुवर्ण्णपुरावासितश्रीमद्विजयकटकाददतिश-
योर्जितप्रतापभरावनतसमस्तनृपतिकदम्बचूडामणिपरिचुम्बितपादपीठः
प्रथितानेकनलनहुषमान्धातृदिलीपभरतभगीरथादिराजचरितः कर्ण्णाट-
लाटगुर्ज्जरेश्वरदाहज्वरो भूविटकलत्रकाञ्चीकलापाभरणलम्पटः। कलिङ्ग-
कोङ्गोदोत्कलककोसलास्वयंवरप्रसिद्धः गौडराढाम्बरापकर्षणोद्धातमारुतः
शीतांशुवंश विमलाम्बरपूर्ण्णचन्द्रः। स्वभुजोपार्जितत्रिकलिङ्गाधिपतिः
परममाहेश्वरः परमभट्टारकः श्रीमहाभवगुप्तपादानुध्यातमहाराजाधिराज-
परमेश्वरः प्रणमतराजन्योपसेवितपादारविन्दयुगलः श्रीमहाशिवगुप्तश्री-
ययातिदेवः कुशली॥ कोसलप्रतिबद्धोङ्गाडविषयीयबृहद्भुसाईग्राम।
गन्धरवाडिमण्डलसंतोनतांखण्डीयमारञ्जमुराग्रामयोर्ब्राह्मणान्संपूज्य
तत्प्रतिनिवासिकुटुम्बिनस्तद्विषयीयजानपदान् यथाकालाध्यासिनः समा-
हर्तृसन्निधातृप्रभृतीनन्यांश्च राजपादोपजीविनो दाण्डपाशिकचाटभटपिशु-
नवैत्रिकावरोधजनराजवल्लभादीन्सर्वान्समाज्ञापयति विदितमस्तु भवतां
यथास्माभिर्ग्रामावेतौ सनिधी सोपनिधी सगर्त्तोषरौ साम्रमधुकौ सखट-
विटपौ सपद्रारण्यौ सजलस्थलौ सदशापराधौ सर्वोपरिकादानसमेतौ
सर्वबाधापरिवर्जितौ प्रतिनिषिद्धचाटभटप्रवेशौ मध्यदेशीयहस्तिग्रामवि-
निर्गताय पराशरसगोत्राय त्र्यार्षेयप्रवराय नारायणनप्त्रे शान्तिकरसु-
ताय यजुर्वेदकाण्वशाखाध्यायिने भट्टपुत्रस्वरोदयि श्रीयशकराय पुण्यति-
थावस्यां उदकपूर्वकं आचन्द्रतारकार्क्कक्षितिसमकालोपभोगार्त्थं मातापि-
त्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेनाकारीकृत्य प्रतिपादिताववि-
त्यवगत्य समुचितभोगभागकरहिरण्यादिकमुपनयद्भिः सुखेन प्रतिवस्त-

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व्यम्। भाविभिश्चभूपतिभिर्द्दत्तिरियमस्मदीया स्वदानमिव परिपालनीया॥

तथा चोक्तं धर्म्मशास्त्रे॥

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥

मा भूदफलशङ्कावः परदत्तेति पार्थिवाः।

स्वदानात्फलमानन्त्यं परदत्तानुपालने॥ २॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ३॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।

तावुभौ पुण्यकर्माणौ नियतं स्वर्ग्गगामिनौ॥ ४॥

आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः।

भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ ५॥

सुवर्ण्णमेकं गामेकां भूमेरप्यर्द्धमङ्गुलम्।

हरन्नरकमायाति यावदाभूतसंप्लवम्॥ ६॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ ७॥

हरते हारयते यस्तु मन्दबुद्धिस्तमोवृतः।

सुबद्धो वारुणैः पाशैस्तिर्यग्योनिषु गच्छति॥ ८॥

सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः।

सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः॥ ९॥

अस्मद्वंशान्वये काले यः कश्चिन्नृपतिर्भवेत्।

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तस्याहं पादलग्नोस्मि मयादत्तं न लोपयेत् ॥ १० ॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतं च बुध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ११ ॥

श्रीमहाशिवगुप्तश्रीययातिराजदेवपादप्रवर्द्धमानविजयराज्ये संवत् तृतीये वैशाखसितपञ्चम्यां अङ्केनापि संवत् ३ वैशाख सुदि ५ लिखितमिदं ताम्रशासनं सन्धिविग्रहिश्रीहर्षदत्तनप्तृणा सिंहदत्तभ्रातृसुतेन राणक श्रीरुद्रदत्तेन इति ॥ ० ॥

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 46 lines of well-executed and well-preserved writing. The ends of the ring passing through the circular holes bored on the left margin of the plates, are soldered under a lump of copper, the upper surface of which spreads out into an oval seal bearing, in relief on a countersunk surface, the device of Gajalakshmī. But for the benedictive and imprecatory stanzas the record is written in prose, and it records the gift of two villages to a Brāhmaṇa made by the king Mahāśivagupta III.

The record opens with the auspicious expressions *siddham* and *svasti,* followed by the mention of the victorious camp stationed at the town (*pattana*) of Suvarṇapura whence the charter was issued. It is described in a long prose passage in a conventional manner and the only factual information we get is that it was situated on the confluence of the rivers Tēlā and Mahānadī and that the goddess Pañchāmbari-Bhadrāmbikā was its presiding deity. As a ritual the passage mentions pious people, temples, gardens, pavilions and amorous sports of ladies. Next is introduced Mahāśivagupta (III) Yayāti, who meditated upon the feet of Mahābhavagupta (III) and is styled *Paramamāhēśvara,*

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*Paramabhaṭṭāraka-Mahārājādhirāja-Paramēśvara* and said to have acquired the title of *Trikaliṅgādhipati* by the prowess of his own arm. He is stated to have humbled all the ruling chiefs by his great valour and emulated the deeds of the renowned kings like Nala, Nahusha, *etc.* He is described as the burning fever to the Karṇāṭa, Lāṭa and Gurjara kings. Further, his authority is said to have spread over Kaliṅga, Kōṅgōda, Utkala, Kōsala, Gauḍa and Rāḍhā.

The grant portion of the inscription records that after honouring the Brāhmaṇas of the villages Bṛihad-Bhusāī and Mārañjamurā, the former included in the Uṅgāḍa-*vishaya* and the latter in the Santōnartā-*khaṇḍa* included in the Gandharavāḍi-*maṇḍala,*[1] both attached to Kōsala, the king gave away the two villages to the *Bhaṭṭaputra* Yaśakara, son of Śāntikara and grandson of Nārāyaṇa, who had immigrated from Hastigrāma in Madhyadēśa, belonged to the Parāśarā-*gōtra*, had the Ātrēya-*pravara* of three *ṛishis* and was a student of the Kāṇva-*śākhā* of the *Yajurvēda.* The royal order in respect of the grant was addressed to the agriculturist householders (*kuṭumbins*) residing in the two granted villages and the people of the district as well as all the royal officers posted from time to time including the *Samāhartṛi, Sannidhātṛi,* others serving the king like the *Dāṇḍapāśka, Piśuna, Vaitrika,* inmates of the royal seraglio (*avarōdhajana*) and the king's favourites (*rājavallabhas*). The grant was accompanied by the privileges including the right to the *nidhis, upanidhis,* pits and barren spots, mango and *madhuka* trees, bushes and shrubs, habitations and forests, waters and lands, *daśāparādhas,* all the *upari-karas* and exemption from all the troubles and the entry of the *chāṭas* and *bhaṭas.* The grant was turned into a rent-free holding (*akarīkṛitya*) and the villagers were asked to pay the donee all the dues like the *bhōga, bhāga, kara* and *hiraṇya.*

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Next follows the customary entreaty, supported by 11 benedictive and imprecatory stanzas, to the future rulers for the upkeep of the grant as if it were their own grant.

The grant is dated the 5th day of the bright fortnight of the month of Vaiśākha in the 3rd regnal year of the king Mahāśivagupta (III) Yayāti.

This copper-plate charter was written by the *Sandhivigrahin Rāṇaka* Rudradatta, grandson of Harshadatta and son of the brother of Siṁhadatta.

**Notes**

1. Gandharavāḍi, the chief town of the *maṇḍala* christened after it, is probably the same as Gandharapāṭi, the head quarters of the *maṇḍala* of the name, mentioned in the Nibinna plates dated in the 15th year of Mahāśivagupta I (*USVAE.,* vol.VIII, No.60) and Gandharāḍhi of the Bhauma-kara records (*ISPS.,* pt. II, p. 283, *n.* 139).

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## No.16
## BALIJHARI PLATES OF MAHABHAVAGUPTA IV UDDYOTAKESARIN; YEAR 4

Location : Bālijhari, Cuttack District, Orissa

Date : 11th century A.D. (Regnal year 4)

Script : Northern class of alphabet

Language : Sanskrit

King : Mahābhavagupta IV Udyōtakēsarin

Dynasty : Sōmavaṁśī

Reference : Ajay Mitra Shastri, *ISPS.*, pt. II, pp.285-293; No.IV; XXII

### Text

**Metres:** Vv. 1, 3-7, 24 *Śārdūlavikrīḍita;* 2, 8 *Vasantatilakā;* 9 *Upajāti;* 10 *Āryā;* 11 *Rathōddhatā;* 12, 13, 15-21, 25, 26 *Anushṭubh;* 13 *Indravajrā;* 22 *Śālinī;* 23 *Pushpitāgrā*

सिद्धम् ।

ज्योत्स्नाशालिसमृद्धिभूः कुमुदिनीहासैकसम्पादना

धूर्त्तोर्धूर्जटिमौलिसौधवसतिः पीयूषधारागृहम् ।

तारान्तःपुरनायको रतिपतेः शस्त्रैकशाणोपलः

क्षीरोदार्ण्णवनन्दनो विजयते देवः सुधादीधितिः ॥ १ ॥

अस्यान्वये महति सान्द्रतमः कलङ्क

विच्छायदिग्वलयमार्ज्जनकूर्च्चकस्य ।

उत्पेदिरे सकलसद्गुणजन्मकन्दाः

कुन्दावदातयशसो जगतीभुजस्ते ॥ २ ॥

राजाभूज्जनमेजयोऽथ नृपतिर्जातो ययातिः ततः

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श्रीमान् भीमरथोऽभवत्तदनु च क्ष्माचक्ररक्षामणिः।
अष्टस्वेव दिगन्तरेषु विजयस्तम्भावलिच्छद्मना
हृच्छल्यानि दिशाभुजामपि समारोप्यन्तयैर्विस्फुटम्॥ ३॥
तस्माद्धर्म्मरथो मनोरथफलं शीतांशुवंशश्रियो
निस्त्रिंशैकसखाशिखामणिरभून्निःशेषभूमीभुजाम्।
यस्मिन् दिग्विजयावतारिणि पुराविद्वेषिभूमीभुजः
प्रातिष्ठन्त दिगन्तरं तदनु च स्फीताश्वमूरेणवः॥ ४॥
सेतूपान्तवनान्तरे हिमवतः पर्यन्तभूसीमनि
प्रागम्भोधितटीवनेषु कटके पूर्व्वेतरक्ष्माभृतः।
यस्योत्ताम्यदरातिराजयुवतीनिःश्वासझञ्झानिल
व्यासङ्गस्वनदन्तरालमुखरैर्ग्गीतं यशः कीचकैः॥ ५॥
भ्राता तस्य बभूव भूतलपतेर्भूतेशतुल्यप्रभः
प्रख्यातं क्षितिभूषणं नहुष इत्युर्व्वीपतीनां पतिः।
यद्दोर्द्दण्डभुजङ्गमेन विलसन्निस्त्रिंशजिह्वाभृता
पीतास्ते परिपन्थिपार्थिवचमूकण्ठान्तरे मारुताः॥ ६॥
अत्रास्ते करिवृन्दमुन्मदमिह प्रौढोस्ति पञ्चाननः
सन्त्येतासु जगद्गुहो गिरिदरीकुम्भीषु कुम्भीनसाः।
स्नेहादित्यभिधाय वृद्धशबरीवर्ग्गेण बद्धाश्रुणा
यद्वैरिप्रमदाजनो वनभुवः सञ्चारमध्यापितः॥ ७॥
तस्यानुजो नतसमस्तसपत्नमौलि
रत्नांशुसम्मिलित पादसरोजरोचिः।

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विद्यानिधिः प्रतिनिधिर्मधुसूदनस्य
जातोथ विश्वविजयी नृपतिर्ययातिः ॥ ८ ॥
भटैरवष्टब्धमिदं नरेन्द्रैः राष्ट्रद्वयं कोसलमुत्कलञ्च ।
अकण्टकं साधयतः समन्ताद्भुजद्वयं यस्य कृतार्थमासीत् ॥ ९ ॥
तस्य ततः सुकृतफलं सफलीकृतलोकलोचनस्तनयः ।
समजनि गुणैकसीमा श्रीमानुद्द्योतकेसरी नृपतिः ॥ १० ॥
भक्तिदूरनतकुन्तलस्खलन्मल्लिकाकुसुमदामराजयः ।
ढौकयन्त इव कीर्त्तिसन्ततीर्यं प्रणेमुरभितो महीभुजः ॥ ११ ॥

स्वस्ति श्रीययातिनगरात्। परममाहेश्वरपरमभट्टारकमहाराजाधिराज-परमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाशिवगुप्तराजदेवपादानु-ध्यातपरममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलक-त्रिकलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेवः कुशली। ओड्रदेशीयऐरावट्ट-मण्डलसंबद्धसरावखण्डीयकोन्तलण्डाग्रामः एतस्मिन्नतस्तत्खण्डीय-ब्राह्मणानापूज्य समाहर्तृसन्निधातृनियुक्ताधिकारिदाण्डपाशिकपिशुनवे-त्रिकावरोधजनराज्ञीराणकराजपुत्रराजवल्लभभोगिजनप्रमुखजनपदान् समाज्ञापयति। विदितमस्तु भवतां यथास्माभिरयं ग्रामः सगर्त्तोषरो महानद्यर्द्धस्रोतःसमेतश्चतुःसीमावच्छिन्नः साम्रमधूकतालप्रभृतिनानावृक्ष-सरितः सनिधिः सोपनिधिः हस्तिदण्डवरबलीवर्द्दचिटोलअन्धारुवा-प्रत्यन्धारुवाअदत्तापदातिजीव्यअहिदण्डअन्तरावड्डिबन्धदण्डविजय-वन्दापनामार्ग्गणिकप्रभृतिभविष्यत्करसहितः सप्रतीहारः सर्व्वाबाधावि-वर्जितः सर्व्वोपरिकरादानसहितः तीरभुक्तिमण्डलीयपलाशग्रामविनिर्ग्ग-

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ताय गार्ग्यगोत्राय त्र्यार्षेयप्रवराय ऋग्वेदाध्ययायिने भट्टपुत्रवटेश्वरपौत्राय
भट्टपुत्रवामनपुत्राय। भट्टपुत्रश्रीशङ्करशर्म्मणे सलिलधारापुरःसरमा-
चन्द्रार्क्कक्षितिसमकालोपभोगार्त्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये
ताम्रशासनेनाकरीकृत्य सम्प्रदत्तः। ऐरावट्टमण्डलसंबद्धसरावखण्डीय-
लोवाकरडाग्रामश्चैतस्य सोदरभ्रातृश्रीबलभद्रशर्म्मणे एवं सम्प्रदत्त।
इत्यवगत्य समुचितकरभोगभागादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिव-
स्तव्यम्। दत्तिरियमस्मदीया धर्म्मगौरवादस्मदनुरोधाच्च स्वदत्तिरिवा-
नुपालनीया। तथा चोक्तं धर्म्मशास्त्रे।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १२॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदत्तात्फलमानन्त्यं परदत्तानुपालने॥ १३॥
षष्टि वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च द्वौ तौ नरकगामिनौ॥ १४॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्यसुताश्च गावः।
यः काञ्चनं गाञ्च महीञ्च दद्याद्दत्तास्त्रयस्तेन भवन्ति लोकाः॥१५॥
आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः।
भूमिदाता कुले जातः स नरस्त्राता भविष्यति॥ १६॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ॥ १७॥
तडागानां सहस्त्रेण वाजपेयशतेन च।

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गवां कोटिप्रदानेन भूमिहर्ता न शुद्ध्यति ॥ १८ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ १९ ॥

गामेकां स्वर्ण्णमेकं वा भूमेरप्यर्द्धमङ्गुलम्।

हरन्नरकमायाति यावदाभूतसम्प्लवम्॥ २० ॥

हरते हारयेद्यस्तु मन्दबुद्धिस्तमोवृतः।

सुबद्धो वारुणैः पाशैस्तिर्यग्योनिं स गच्छति ॥ २१ ॥

सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः।

सर्व्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥ २२ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

सकलमिदमुदाहृतं च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ २३ ॥

यत्कीर्त्तिर्भुवनत्रयस्य कुहरे शश्वत्तनी पूर्ण्णय

न्मन्त्रेणातिचिरप्रणामरहितक्षोणीभुजो भोगिनः।

यद्दोर्दण्डभवप्रतापशिखिनो निस्त्रिंश ....

.....................॥२४ ॥

उत्कले कोसले देशे स महासन्धिविग्रही।

अश्वाङ्गणगणाधारो रुद्रदत्त इति श्रुतः ॥ २५ ॥

महाक्षपटलाध्यक्षः श्रीमहद्दक्षः सतां मतः।

अलिखदिदं ताम्रशासनं शत्रुशासनम्॥ २६ ॥

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महाराजाधिराजपरमेश्वरश्रीमदुद्द्योतकेसरिराजदेवस्य प्रवर्द्धमानविज-
यराज्ये चतुर्त्थें संवत्सरे मार्ग्ववदि दशम्याम्। यत्राङ्के संवत् ४
मार्ग्गवादि १०। सुवर्ण्णवीथिविज्ञानिवाहेरुमङ्गाकाभ्यां उत्कीर्ण्णमिदम् ॥

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 78 lines of fairly presereved writing. The plates are strung on a ring passing through the holes bored in the middle of the margin on the left. The ends of the ring are secured under a seal, which bears in relief on a countersunk surface, the figure of Gajalakshmī seated on a lotus and being bathed by elephants. No legend is discernible. This record is composed in a mixture of prose and verse.

The epigraph opens with the symbol for *siddham* followed by the conventional eulogy of the ruling family in as many as 11 verses. In the great lineage of the moon god were born virtuous rulers. In that family there was the king Janamējaya and from him was born king Yayāti. After him came Bhīmaratha, the protector of the earth. From Bhīmaratha was born Dharmaratha. Thereafter came the borther of that king, Naghusha by name. Next followed his younger brother, king Yayāti, who is praised to have freed from enemies from all sides the two kingdoms of Kōsala and Utkala when besieged by combatant kings. Then was born his son, king Udyōtakēsarin, the virtuous. All these rulers are described in a poetic language as valorous, virtuous and famous.

Next is mentioned Yayātinagara, whence the charter was issued, followed by a prose passage referring to the kings Mahābhavagupta (IV) and Mahāśivagupta (III), on whose feet the former meditated. Both the kings are given the usual titles, *viz., Paramamāhēśvara, Paramabhaṭṭāraka-Mahārājādhirāja-Paramēśvara, Sōma-kula-tilaka* and *Trikaliṅgādhipati.*

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The inscription next records that the king (Mahābhavagupta IV Udyōtakēsrin) gave away the village Kōntalaṇḍā[1] situated in the Sarāva-*khaṇḍa*[2] which was attached to the Airāvaṭṭa-*maṇḍala*[3] in the Ōḍra-*dēśa* together with half the stream of the Mahānadī in favour of the *Bhaṭṭaputra* Śaṅkaraśarman, son of *Bhaṭṭaputra* Vāmana and grandson of the *Bhaṭṭaputra* Vaṭēśvara, who had immigrated from the village of Palāśa situated in the Tīrabhukti-*maṇḍala,*[4] belonged to the Gārgya-*gōtra* with the three *pravaras* and was a student of the *Ṛigvēda.* It further registers the grant of the village of Lōvākaraḍā[3] situated in the Sarāva-*khaṇḍa* attached to the Airāvaṭṭa-*maṇḍala* to the Brāhmaṇa Balabhadraśarman who was a uterine brother of the aforesaid grantee. As usual these grants were rendered tax-free by means of a copper-plate charter. The royal order concerning the grant was addressed to the same royal officers and other personages as specified in the Jatesinga-Dungri plates of Mahāśiva-gupta III Yayāti (No.15 above). The grant carried with it the right to all the varied trees including *śiṁśapā, madhūka,* and palm, the *nidhis, upanidhis, hasti-daṇḍa, vara-balīvardda, chiṭōla, andhāruvā, pratyandhāruvā, adattā, padāti-jīvya, ahi-daṇḍa, antarāvaḍḍi, bandha-daṇḍa, vijaya-vandāpanā, mārggaṇika,* and other future taxes, *pratīhāra,* the collection of all the *uparikaras* and exemption from all the oppressions. The villlagers were exhorted to pay the donee *kara, bhōga* and *bhāga* as due.

Then there are as many as 11 benedictive and imprecatory stanzas followed by a reference to Rudradatta, the *Mahāsandhivigrahin* of Uktala and Kōsala and the statement that this charter was written by the *Mahākshapaṭalādhyaksha* Daksha.

The record is dated on the tenth day of the month of Margaśīrsha in the fourth year of the regin of *Mahārājādhirāja-Paramēśvara* Udyōtakēsarin.

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The record was incised by Vāhēru and Maṅgāka, artisans of the goldsmiths' lane (*suvarṇṇavīthi*).

## Notes

1. Kōntalaṇḍā is probably represented by the modern Kaṇṭilo in the erstwhile Khandpara State (*ISPS.,* pt.II, p.291, *n.* 81).

2. The name of the hill Sorap, 16 miles south-east of Kaṇṭilo, reminds one of Sarāva, the headquarters of the *khaṇḍa* named after it (*ibid., n.* 82).

3. Probably identical with the modern Raṭāgarh in the erstwhile Banki States, about 16 miles from Māraḍā, proposed to be identified with Lōvākaraḍā (*ibid.,* p.292, *n.* 83).

4. Tirhut in Bihar (*ibid., n.* 85).

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## No.17
## SANKHAMERI PLATES OF MAHABHAVAGUPTA IV UDYOTAKESARIN; YEAR 4

| | |
|---|---|
| Location | : Sankhameri, Cuttack District, Orissa |
| Date | : 11th century A.D. (Regnal year 4) |
| Script | : Northern class of alphabet |
| Language | : Sanskrit |
| King | : Mahābhavagupta IV Udyōtakēsarin |
| Dynasty | : Sōmavaṁśī |
| Reference | : Ajay Mitra Shastri, *ISPS.*, pt. II, pp.354-357; No.Suppl. Ins. III |

### Text

**Metres:** Vv. 1, 3-7, 24 *Śārdūlavikrīḍita;* 2, 8 *Vasanta-tilakā;* 9 *Upajāti;* 10 *Āryā;* 11 *Rathōddhatā;* 12-14, 16-21, 25, 26 *Anushṭubh;* 15 *Indravajrā;* 22 *Śālinī;* 23 *Pushpitāgrā*

सिद्धम् ।

ज्योत्स्नाशालिसमृद्धिभूः कुमुदिनीहासैकसम्पादना

धूर्त्तो धूर्जटिमौलिसौधवसतिः पीयूषधारागृहम् ।

तारान्तःपुरनायको रतिपतेःशस्त्रैकशाणोपलः

क्षीरोदार्ण्णवनन्दनो विजयते देवः सुधादीधितिः ॥ १ ॥

अस्यान्वये महति सान्द्रतमः कलङ्क

विच्छायदिग्वलयमार्ज्जनकूर्च्चकस्य ।

उत्पेदिरे सकलसद्गुणजन्मकन्दाः

कुन्दावदातयशसो जगतीभुजस्ते ॥ २ ॥

राजाभूज्जनमेजयोऽथ नृपतिर्ज्जातो ययातिस्ततः

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श्रीमान् भीमरथोऽभवत्तदनु च क्ष्माचक्ररक्षामणिः।
अष्टास्वेवदिगन्तरेषु विजयस्तम्भावालिच्छद्मना
हृच्छल्यानि दिशाभुजामपि समारोप्यन्त वैर्विस्फुटम्॥ ३॥
तस्माद्धर्म्मरथो मनोरथफलं शीतांशुवंशश्रियो
निस्त्रिंशैकसखा शिखामणिरभून्निःशेषभूमीभुजाम्।
यस्मिन् दिग्विजयावतारिण पुरा विद्वेषिभूमीभुजः
प्रातिष्ठन्त दिगन्तरं तदनु च स्फीताश्वमूरेणवः॥ ४॥
सेतूपान्तवनान्तरे हिमवतः पर्यन्तभूसीमनि
प्रागम्भोधितटीवनेषु कटके पूर्व्वेतरक्ष्माभृतः।
यस्योत्ताम्यदरातिराजयुवतीनिःश्वासझञ्झानिल
व्यासङ्गस्वनदन्तरालमुखरैर्ग्गीतं यशः कीचकैः॥ ५॥
भ्राता तस्य बभूव भूतलपतेर्भूतेशतुल्यप्रभः
प्रख्यातः क्षितिभूषणं नहुष इत्युर्व्वीपतीनां पतिः।
यद्दोर्द्दण्डभुजङ्गमेन विलसन्निस्त्रिंशजिह्वाभृता
पीतास्ते परिपन्थिपार्थिवचमूकण्ठान्तरे मारुताः॥ ६॥
अत्रास्ते करिवृन्दमुन्मदमिह प्रौढोस्ति पञ्चाननः
सन्त्येतासु जगद्दूहो गिरिदरीकुम्भीषु कुम्भीनसाः।
स्नेहादित्यभिधाय वृद्धशबरीवर्ग्गेण बद्धाश्रुणा
यद्वैरिप्रमदाजनो वनभुवः सञ्चारमाध्यापितः॥ ७॥
तस्यानुजो नतसमस्तसपत्नमौलि
रत्नांशुसंमिलित पादसरोजरोचिः।

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विद्यानिधिः प्रतिनिधिर्मधुसूदनस्य
जातोथ विश्वविजयी नृपतिर्ययातिः ॥ ८ ॥
भटैरवष्टब्धमिदं नरेन्द्रैः राष्ट्रद्वयं कोसलमुत्कलञ्च ।
अकण्टकं साधयतः समन्ताद्भुजद्वयं यस्य कृतार्थमासीत् ॥ ९ ॥
तस्य ततः सुकृतफलं सफलीकृतलोकलोचनस्तनयः ।
समजनि गुणैकसीमा श्रीमानुद्द्योतकेसरी नृपतिः ॥ १० ॥
भक्तिदूरनतकुन्तलस्खलन्मल्लिकाकुसुमदामराजयः ।
ढौकयन्त इव कीर्त्तिसन्ततीर्यं प्रणेमुरभितो महीभुजः ॥ ११ ॥

स्वस्ति श्रीययातिनगरात्। परममाहेश्वरपरमभट्टारकमहाराजाधिराज-परमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाशिवगुप्तराजदेवपादानु-ध्यातपरममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलक-त्रिकलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेवः कुशली। सङ्गाणमण्डलीय-कोन्तड्डाखण्डीय आगरवाडमुलाग्रामः अतस्तद्विषयीयब्राह्मणानापूज्य समाहर्तृसन्निधातृनियुक्ताधिकारिकदाण्डपाशिकपिशुनवैत्रिकावरोधजनरा-ज्ञीराणकराजपुत्रराजवल्लभभोगिजनप्रमुखसमस्तजनपदान् समाज्ञाप-यति। विदितमस्तु भवतां यथाऽस्माभिरयं ग्रामः सजलस्थलः सगर्त्तोषरः साम्रमधुकप्रभृति नानावृक्षः सनिधिः सोपनिधिः हस्तिदण्ड वरबलीवर्द्द चिट्टोल अन्धारुवाप्रत्यन्धारुवा पदातिजीव्य अदत्ता अन्तरावड्डि अहिदण्ड बन्धदण्ड विजयवन्दापनादि भविष्यत्करसमेतः खण्डपालीयः सर्व्वबाधावर्जितः सर्व्वोपरिकरादानसहितःचतुःसीमाव-च्छिन्नः मध्यदेशविनिर्ग्गताय कृष्णात्रेयगोत्राय त्र्यार्षेयप्रवराय ऋग्वेदी-

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यषडङ्गाध्यायिने शुभाकरप्रपौत्राय अङ्गपौत्राय ऋषिकारपुत्राय श्रीगोविन्दकराय सलिलधारापुरस्सरमाचन्द्रार्क्कक्षितिसमकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेनाकरीकृत्य सम्प्रदत्त इत्यवगत्य समुचितकरभागभोगमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्त-व्यमिति ॥ भाविभिश्च भूपतिभिः दत्तिरियमस्मदीया धर्म्मगौरवाद-स्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया ॥ यथा चोक्तं धर्म्मशास्त्रे ॥

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १२ ॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदत्तात्फलमानन्त्यं परदत्तानुपालने ॥ १३ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च द्वौ तौ नरकगामिनौ ॥ १४ ॥

अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्यसुताश्च गावः।
यः काञ्चनं गाञ्च महीञ्च दद्याद्दत्तास्त्रयस्तेन भवन्ति लोकाः ॥१५॥

आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः।
भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥ १६ ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्य कर्माणौ नियतं स्वर्ग्गगामिनौ ॥ १७ ॥

तडागानां सहस्रेण वाजपेयशतेन च।
गवां कोटि प्रदानेन भूमिहर्ता न शुद्ध्यति ॥ १८ ॥

हरते हारयते भूमिं मन्दबुद्धिस्तमोवृतः।

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सबद्धो वारुणैः पाशैस्तिर्यग्योनिं स गच्छति ॥ १९ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ २० ॥

सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः।

सर्व्वानेतान्भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ॥ २१ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

सकलमिदमुदाहृतं च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ २२ ॥

यत्कीर्त्तिर्भुवनत्रयस्य कुहरे शश्वत्तनी पूर्ण्णय

न्मन्त्रेण सुचिरप्रणामरहिताः क्षोणीभुजो भोगिनः।

यद्दोर्दण्डभवप्रतापशिखिनो निस्त्रिंश धूमच्छटा

दूरस्थापि चकारवैरियुवती रित्रेषुकाश्याहमम् ॥ २३ ॥

उत्कले कोसले देशे स महासन्धिविग्रही।

आसीद्गुणगणाधारो रुद्रदत्त इति श्रुतः ॥ २४ ॥

महाक्षपटलाध्यक्षः सतां मतः।

अलीलिखदिदं ताम्रशासनं शत्रुशासनम् ॥ २५ ॥

महाराजाधिराजपरमेश्वरश्रीमदुद्योतकेसरिराजदेवस्य प्रवर्द्धमानविजय-

राज्ये चतुर्त्थे संवत्सरे मार्ग्ग व दि दशम्याम्। यत्राङ्के संवत् ४ मार्ग्ग व

दि १०। सुवर्ण्णवीथिविज्ञानिवाहेरुमङ्गाकाभ्यामुत्कीर्ण्णमिदम् ॥

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## Summary

This inscription, engraved on a set of 3 copper-plates, consists 75 lines of writing. The plates were originally attached to a copper-ring which is found to be broken and half of the ring is now lost. At the end of the other half of the ring is soldered the royal seal in bronze, bearing the seated Gaja-lakshmī in the *padmāsana* posture, flanked by an elephant on either side, with raised trunk, standing on the lotus stalks with rising stems.

The inscription, composed in a mixture of prose and verse, records the royal grant of a village to a Brāhmaṇa.

The historical portion of this inscription describing Udyōtakēsarin and his predecessors is identical with the corresponding portion of the Bālijhari plates of Udyōtakēsarin (No.16 above). Mention of Yayātinagara, that of the kings Mahābhavagupta (IV) and Mahāśiva-gupta (III), list of the royal officers and others to whom the royal order was addressed, and various privileges attached to the grant, are the same in the present grant and the Bālijhari plates mentioned above. The benedictive and imprecatory stanzas in the two grants are also the same with slight difference.

This inscription aims at recording the grant, by Mahābhavagupta IV Udyōtakēsarin, of the village Āgaravāḍamulā situated in the Kōntaḍḍā-*khaṇḍa*[1] included in the Saṅgāṇa-*maṇḍala*[2] in favour of Gōvindakara, son, grandson and great-grandson respectively of Ṛishikara, Aṅga and Śubhākara, who was a student of the six branches of the *Ṛigvēda*[3] and hailed from Madhyadēśa and belonged to the Kṛishṇātrēya-*gōtra* with the three *ṛishipravaras* on the tenth day of the dark half of the month of Mārgaśīrsha in the fourth regnal year, the same date as that of the Bālijhari plates. The record was incised by Vāhēru and Maṅgāka, artisans of the

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goldsmiths' lane (*suvarṇṇavīthi*), the same persons who incised the Bālijhari plates.

## Notes

1. Kōntaḍḍā-*khaṇḍa* may be identical with Kontapādā on the bank of the Mahānadī in the Cuttack District adjoining the village Sankhameri (*ISPS.*, pt.II, p.357, *n.*25).

2. Saṅgāṇa-*maṇḍala* may be the same as the present Sankhameri, the findspot of the record, on the bank of the Mahānadī in the Cuttack District (*ibid.*).

3. The expression in question (*Ṛigvēdīya-shaḍ-aṅg-ādhyāyin*) may also be taken to mean a student of the *Ṛigvēda* and the six *aṅgas* (*i.e., Vēdāṅgas*) (*ibid., n.* 26).

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## No.18
## LALATENDUKESARI'S CAVE INSCRIPTION OF MAHABHAVAGUPTA IV UDYOTAKESARIN YEAR 5

| | |
|---|---|
| Location | : Khaṇḍagiri Hill, Puri District, Orissa |
| Date | : 11$^{th}$ century A.D. (Regnal year 5) |
| Script | : Northern class of alphabet |
| Language | : Sanskrit |
| King | : Mahābhavagupta IV Udyōtakēsarin |
| Dynasty | : Sōmavaṁśī |
| Reference | : Ajay Mitra Shastri, *ISPS.*, pt. II, pp.294-295; No. IV: XXIII |

### Text

सिद्धम्। श्रीउद्द्योतकेसरिविजयराज्यसंवत् ५ श्रीकुमारपर्व्वतस्थाने जिर्न्न वापि जिर्न्न इसण उद्योतित तस्मीन थाने चतुर्विन्सति तीर्थंकर-स्थापित प्रतिष्ठाकाले हरिओपा जसनन्दिक क्क द ति द्रथा श्रीपारस्य-नाथस्य कर्म्मखयः।

### Summary

This inscription, engraved on the back wall of the Lalāṭēndukēsarī's cave or the Lion Gate on the Khaṇḍagiri Hill, consists 5 lines of well-executed but ill-preserved writing. Its language is incorrect Sanskrit.

After the auspicious symbol for *siddham,* the inscription proceeds to record that in the fifth year of the victiorious reign of the illustrious Udyōtakēsarin, at the sacred place (*sthāna*) on the illustrious Kumāraparvata,[1] the decayed stepped well (*vāpī*)[2] and decayed temples[3] were caused to shine (*i.e.,* to be repaired) and the twenty-four Tīrthaṅkaras (*i.e.,* their images) were installed. At the time of installation one Hariōpā Jasanandika was probably

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present. Next we find mention of the *karamakhya, skt. karma-kshaya* of the illustrious Pārasyanātha.

## Notes

1. Kumāraparvata is the ancient name of the Khaṇḍagiri hills. In the famous Hathigumpha inscription of Khāravela it is referred to under slightly differently spelt name Kumārīparvata (*ISPS.*, pt.II, p. 294, *n.*3).

2. The word *vāpī* most probably refers to the numerous rock-cut reservoirs on the Khaṇḍagiri hills (*ibid.*, p.295, *n.*4).

3. The word employed in the original is *isaṇa, skt. Iśāna,* which most probably denotes a temple (*ibid., n.*5).

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# No.19
# MAHAKOSALA HISTORICAL SOCIETY'S PLATES OF MAHABHAVAGUPTA IV UDYOTAKESARIN; YEAR 11

| | |
|---|---|
| Location | : Not known |
| Date | : 11th century A.D. (Regnal year 11) |
| Script | : Northern class of alphabet |
| Language | : Sanskrit |
| King | : Mahābhavagupta IV Udyōtakēsarin |
| Dynasty | : Sōmavaṁśī |
| Reference | : Ajay Mitra Shastri, *ISPS.*, pt. II, pp.296-300; No. IV: XXIV |

## Text

**Metres:** Vv. 1-5, 9 *Anushṭubh;* 6 *Indravajrā;* 7 *Śālinī;* 8 *Pushpitāgrā*

सिद्धम्। ओं नमः शिवाय ॥ स्वस्ति। किसरकेल्लासमावासितमहाविज-
यकटकात्परममाहेश्वरमातापितृपादानुध्यातमहाराजाधिराजपरमेश्वरपर-
मभट्टारकसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेवः कुशली
पृथुराभुक्त्यन्तःपातिलिञ्जरग्रामे ब्राह्मणान्सपूज्य तत्प्रतिनिवासिकुटुम्बिनः
समाहर्तृसन्निधातृदाण्डपाशिकचाटभटराजवल्लभादीन्सर्व्वान् समाज्ञाप-
यति। विदितमस्तु भवतां यथास्माभिस्सनिधिः सोपनिधिस्सदशापराधो
निषिद्धचाटभटप्रवेशः सर्व्वोपरिकरकरादानसमेतः सर्व्वपीडापरिवर्ज्जितः
कपिलगोत्राय एकर्षिवसिष्ठप्रवराय मैत्रायणीशाखाध्यायिने मध्यदेश-
मधुरविनिर्ग्गताय उल्लखेटवास्तव्याय भट्टब्राह्मण चक्रधरसुताय सिंहस-
ङ्क्रान्तौ मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरःसरेण चन्द्र-

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तारकार्क्षितितलसमकालमुपभोक्तुन्ताम्रशासनेनाकरीकृत्य प्रतिपादि-तोयमित्यवगत्य समुचितभोगभागकरहिरण्यादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति ॥ भाविभिश्च भूपतिभिर्द्धर्म्मगौरवादस्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया। तथा चैवं पठ्यते धर्म्मशास्त्रे ॥

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥२॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्माणौ नियतं स्वर्ग्गगामिनौ ॥३॥
षष्टिम्वर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥
सुवर्ण्णमेकं गामेकां भूमेरप्यर्द्धमङ्गुलम्।
हरन्नरकमायाति यावदाहूतसंप्लवम् ॥५॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्यसुताश्च गावः।
दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥६॥
सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः।
सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ॥७॥
इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च।
सकलमिदमुदाहृतं च बुध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥८॥

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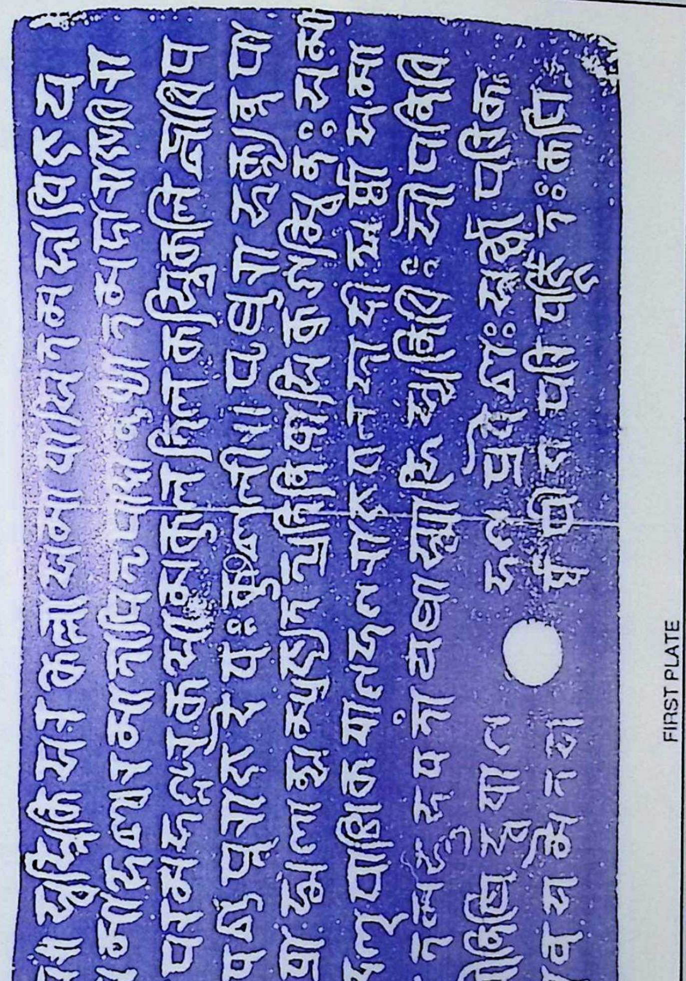

IV : XXIV. MAHAKOSALA HISTORICAL SOCIETY'S PLATES OF MAHĀBHAVAGUPTA IV UDDYOTAKESARIN, YR. 11

FIRST PLATE

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प्रवर्द्धमानविजयराज्यसंवत्सरे एकादशे भाद्रपदवदि ६ महासान्धि-

विग्रहिकश्रीरुद्रदत्तेन देवदत्तस्य सुतेन अयोध्यापुरविनिग्गतिन

लिखितमिदं शासनम् ॥ ॥

यदक्षरपरिभ्रष्टं मात्राहीनञ्च यद्भवेत्।

क्षान्तमरहशीविद्वाङ्स कस्य न स्खलते मनः ॥१॥

श्रीमहाभवगुप्त राजदेवस्य

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 37 lines of neatly executed and well-preserved writing. The plates are strung on a circular ring, the ends of which are secured under a circular seal. The seal bears the figure of a standing bull surmounted by a crescent and below it is a two-line legend reading: l.1) *Śrī-Mahābhavagupta,* and l. 2) *rājadēvasya.* This record is composed in prose with the exception of benedictive and imprecatory verses and a stanza craving for the indulgence of the learned readers at the end. The inscription records the royal grant of a village to a Brāhmaṇa.

The charter, which opens with the *siddham* symbol, the, well-known Śaiva formula paying obeisance to god Śiva (*Ōm namaḥ Śivāya*) and the word *svasti,* was issued from the great victorious camp (*kaṭaka*) pitched up at Kisarakēllā[1] by the king Mahābhavagupta (IV), who is given the usual titles *Paramamāhēśvara, Mahārājādhirāja-Paramēśvara-Paramabhaṭṭāraka, Sōmakulatilaka* and *Tri-kaliṅgādhipati* and said to have meditated upon the feet of his mother and father (*mātāpitṛipādānudhyāta*).

The inscription records that on the occasion of the *Siṁha-saṅkrānti* the king, after honouring the Brāhmṇas at Liñjiragrāma[2] included in the Pṛithurā-*bhukti*[3] gave

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away the village (Liñjirā) in favour of a Brāhmaṇa, who was a son of Chakradhara, belonged to the Kapishṭhala-*gōtra* and the Vasishṭha-*pravara*, and was a student of the Maitrāyaṇī-*śākhā* (of the Black *Yajurvēda*), an immigrant from a place called Madhura[4] in Madhyadēśa and a resident of Ullakhēṭa.[5] The king's order concerning the grant was addressed to the agriculturist house-holders (*kuṭumbins*) residing in the village as well as all the royal officers including the *Samāhartṛi*, *Sannidhātṛi*, *Dāṇḍapāśika*, *Chāṭas*, *Bhaṭas* and the royal favourites (*rājavallabhas*), and the grant carried with it the usual privileges including the right to the *nidhis*, *upanidhis*, *daśāparādhas*, exemption from the entry of the *Chāṭas* and *Bhaṭas* and levying all the *uparikaras* and taxes. The villagers were ordered to pay the donee the *bhōga*, *bhāga*, *kara*, *hiraṇya*, *etc.*, as due.

## Notes

1. Kisarakēllā is the modern village of Kesarakelā, about six miles to the east of Bolangir, Bolangir District (*ISPS.*, pt.II, pp.296-300, *n.*44).

2. Liñjiragrāma has been identified with the village of the same name close to Baramakelā in the erstwhile Sarangarh feudatory state (*ibid.*, *n.*47).

3. Pṛithurā, after which the *bhukti* was named has been identified with the present-day Pithoṛā in the Padampur tract, some forty-five miles to north-west of Sambalpur town (*ibid.*, *n.*48).

4. Not identified. But perhaps the celebrated city of Mathurā in U.P. is intended (*ibid.*, *n.*50).

5. It may be the present Ulakhara village in the erstwhile Sarangarh feudatory state about 20 miles west of Liñjera (*ibid.*, *n.*51).

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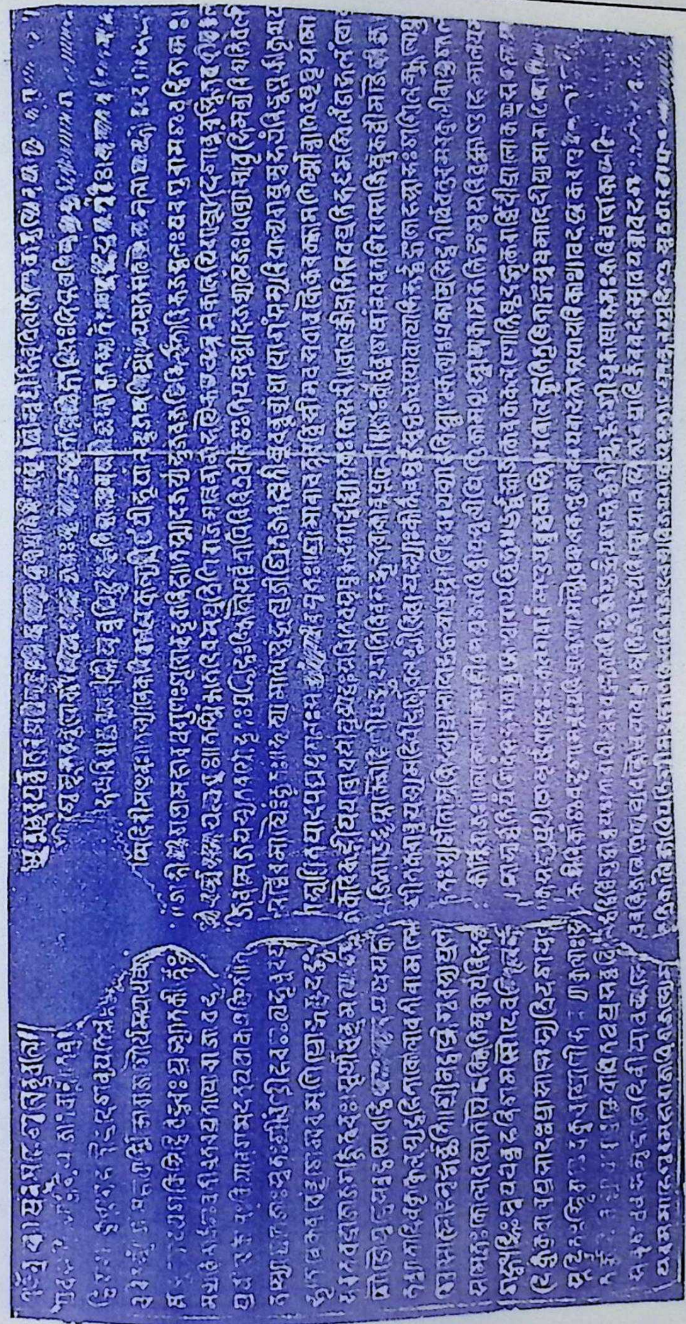

IV : XXVI BRAHMEŚVARA TEMPLE INSCRIPTION OF MAHĀBHAVAGUPTA IV UDDYOTAKESARIN

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## No.20
## NAVAMUNI CAVE INSCRIPTION OF MAHABHAVA-GUPTA IV UDYOTAKESARIN; YEAR 18

| | |
|---|---|
| Location | : Navamuni Cave on the Khaṇḍagiri hill, Puri District, Orissa |
| Date | : 11th century A.D. (Regnal year 18) |
| Script | : Northern class of alphabet |
| Language | : Sanskrit |
| King | : Mahābhavagupta IV Udyōtakēsarin |
| Dynasty | : Sōmavaṁśī |
| Reference | : Ajay Mitra Shastri, *ISPS.,* pt. II, pp. 301-302; No. IV: XXV |

### Text

सिद्धम्। श्रीमदुद्योतकेसरिदेवस्य प्रवर्द्धमाने विजयराज्ये संवत् १८ श्री आर्यसंघप्रतिबद्धग्रहकुलविनिर्ग्गतदेशीगणाचार्य श्रीकुलचन्द्रभट्टारकस्य तस्य शिष्यशुभचन्द्रस्य ॥

### Summary

This inscription, engraved on the inner side of the architrave of the Navamuni cave, consists 3 lines of neatly engraved and well-preserved writing. It purports to register some pious act, evidently in connection with the Navamuni cave, performed by Śubhachandra, the disciple of Kulachandra, an *āchārya* of the Dēśī *gaṇa,* derived from the Graha *kula* attached to the illustrious Ārya *saṅgha,* in the eighteenth year of the prosperous and victorious reign of the illustrious Udyōtakēsaridēva.

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## No.21
## BRAHMESVARA TEMPLE INSCRIPTION OF MAHABHAVAGUPTA IV UDYOTAKESARIN

Location : Bhubaneswar, Orissa

Date : 11$^{th}$ century A.D. (Regnal year 18)

Script : Northern class of alphabet

Language : Sanskrit

King : Mahābhavagupta IV Udyōtakēsarin

Dynasty : Sōmavaṁśī

Reference : Ajay Mitra Shastri, *ISPS.,* pt. II, pp. 303-308; No. IV: XXVI

**Metres:** Vv. 1-4, 7-9, 11, 13, 15, 16 *Śārdūlavikrīḍita;* 5, 6 *Vasantatilakā;* 10, 12 *Sragdharā;* 14 *Mandākrāntā;* 17 *Mālinī*

### Text

सिद्धम्। ओम्।

ब्रह्मोपेन्द्रमहेश्वरेन्द्रबलिभीरज्जूकृताहीश्वरै

र्भ्राम्यन्मन्दरपर्व्वतेन मथितात् क्षीरोदधेर्मध्यतः।

विस्फीतामतकौमुदीभिरखिलंत्रैलोक्यमुद्द्योतय

न्राजेन्दुः सकला समग्रवसतिः सार्द्धं श्रिया जातवान्॥ १॥

तद्वंशेजनि शुभ्रकीर्त्तिरतुलो विश्वम्भरावल्लभो

राजाश्रीजनमेजयः सरिपुहा भूतस्त्रिलिङ्गाधिपः।

दन्तादन्तिकराकरिश्रमामिषाद् भग्ने रिपूणां द्विपे

यः कुन्ताग्रहतौड्रदेशनृपतेर्ल्लक्ष्मींसमाकृष्टवान्॥ २॥

तत्सूनुः सुभटारिराजरमणीसीमन्तविभ्रान्तिहृ

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द्विख्यातो नयविक्रमाद्भुतमतिः सप्ताङ्गराज्येश्वरः।
बाल्यादक्षतवैधकर्म्मचरितस्त्यागी महाधार्म्मिको
राजा शौर्यमयो ययातिरभवंद यो मेदिनीमण्डनः॥ ३॥
तस्यान्ते कलिकालकल्पविटपी भूपालचूडामणि
र्म्मर्यादामृतसत्त्वधैर्यकमलागाम्भीर्यरत्नाकरः।
माङ्गल्योदयशक्तिसिद्धिविदुरः प्रख्यातकीर्त्तिःसदा
राजाभीमरथो महारथगुणः शूरो बभूवारिहा॥ ४॥
तस्मादजय्य भुजवज्रविनिर्जितारि
रूर्जस्वलः परशुराम इव द्वितीयः।
मध्यन्दिनार्क इव तीव्रतरप्रतापो
राजा बभूव भुवि धर्मरथोग्रवीरः॥ ५॥
तस्मिन् गते दिवमपुत्रिणि राजमल्ले
नाना भटैरुपहते सकलेपि राष्ट्रे।
देशान्तरस्थितवति प्रबलप्रवीरे
कालः कियानगमदत्र यथाकथञ्चित्॥ ६॥
तत्र श्रीजनमेजयस्य तनयो भूतः प्रसिद्धः क्षितौ
सर्व्वत्रापि विचित्रवीर इति यस्तस्मादजन्यात्मजः।
धन्योसावभिमन्युरित्यतिबली तस्योपतेजाः सुतः
श्रीचण्डीहर इत्यभून्नरपतिः सर्व्वैरमात्यैः कृतः॥ ७॥
भृत्यामात्यसुहृत्प्रजाश्रितजनज्ञातीष्टबन्धून्यथा
योगं सम्परिपाल्य राष्ट्रमुभयं निष्कण्टकीकृत्य यः।

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भूतोनेकनरेन्द्रशेखरमणिप्रोद्गच्छदंशुच्छटा

लोकोद्भासितपादपद्मयुगलः सर्वावनीवन्दितः ॥ ८ ॥

श्रीमानाचतुरब्धिसीमवसुधा चक्रैकरक्षामणी

र्म्मान्धातेव पृथूपमो भरतवद्राजा जगज्जित्वरः ।

सूर्याचन्द्रमसोः समैर्न्निजकरैरुद्दीपयन्रोदसी

पूर्व्वाद्रेः सवितेव सूनुरुदगादुद्द्योतकः केसरी ॥ ९ ॥

बालक्रीडाभिरेव प्रतिभटमखिलं डाहलं चोड्गौडौ

युद्धे सन्नद्धयोधद्विरदबलघटासङ्गरयोर्विजित्य ।

उद्वृत्ताक्षौहिणीपद्गुरुगतिविनमद्भूभराक्रान्तपृथ्वी

राज्ञः कुर्व्वन्नशेषानवनतशिरसो जिष्णुरुर्व्वीमजैषीत् ॥ १० ॥

तन्माता दिनकृत्कुलस्य दुहिता कोलावती नामतो

यासौ शीतकरान्वयस्य महिषी दुर्गेवलक्ष्मीरिव ।

यस्याः कीर्त्तनमूर्द्धसु ध्वजत्रयो वात्याभिरूद्ध्वर्ङ्गतो

हस्ताभः शशिलक्ष्म लोप्तुमिव खे सोत्साहमुद्गच्छति ॥ ११ ॥

श्रीमद्ब्रह्मेश्वरस्य प्रणतमलहृतः स्पर्शतो मुक्तिदस्य

प्रासादोभ्रङ्कशाग्रस्तरणिरथरयव्याहृति स्थाणुकल्पः ।

एकाम्रे सिद्धतीर्थे चतुरमरकुली चारु शालासमेतः

कोलावत्या तयैषः क्षितिमुकुटनिभः कारितः कीर्त्तिराजः ॥ १२ ॥

लोकालोकमहीध्रसप्तजलधिद्वीपस्थलीपिण्डिका

मध्यस्थायुकमेरुलिङ्गमुपरि ब्रह्माण्डहेमालयम् ।

गङ्गाद्भिः स्नपयन्नहर्न्निशमसौ देवस्त्रिलोकीपति

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ब्रंह्मा स्वच्छींति यं शिवं स भगवान् ब्रह्मेश्वरोयं विभुः ॥ १३ ॥

उद्धर्ध्वभ्राजत्कनककलशात्तिष्ठदंशूत्करार्च्चि

दोपालोकप्रसरकृत्तदिक्कक्रवालप्रसादः।

प्रासादोस्य त्रिदशयुवतीव्रातसन्ध्याप्रदीपो

मूर्च्छेवाद्रेः सकलगगनं मण्डयन्नुच्चकास्ति ॥ १४ ॥

रत्नालङ्कृतिभूषिताङ्गसुषमा देदीप्यमाना दिवः

क्रीडन्त्यस्तडितः स्थिरा इव कुचश्रोणीभरव्याकुलाः।

सुन्दर्योक्षिकनीनिकामिव दृशामन्तः प्रविष्टा नृणा

मस्मै चञ्चलकर्ण्णजाहनयना दत्तास्तया दारिकाः ॥ १५ ॥

वेदव्याकरणार्थशास्त्रकवितातर्क्कादिविद्याधरो

ब्रह्मेवावितथप्रसन्नविनयोद्बुद्धिर्व्विशुद्धान्वयः।

ताराधीश्वरवंशजावनिभुजां शुभ्रं यशस्तन्वती

म्भट्टः श्रीपुरुषोत्तमः कविवरोकार्षीदिमां वर्णनाम् ॥ १६ ॥

सनगवनसमुद्रा मेदिनी यावदास्ते

त्रिभुवननिजनेत्रे पुष्पवन्तौ च यावत्।

अतिजगदुपरिस्थो यावदौत्तानपादि

र्जनवदनसुधेयन्तावदस्तु प्रशस्तिः ॥ १७ ॥

परममाहेश्वरमहाराजाधिराजसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमदुद्योत-

केसरिराजदेवस्य विजयराज्ये संवत् १८ फाल्गुन शुदि ३ सूत्रधाररायेणि

उत्कीर्णम् ॥

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## Summary

This inscription, engraved on a rectangular stone slab, consists 20 lines of elegantly executed and well-preserved writing except for the loss of some letters due to the vertical crack. This crack in the proper right side of the stone, stretches from top to bottom and it is wider in the top portion (ll. 1 to 4) then in the other part. The stone originally belonged to the Brahmēśvara temple at Bhubaneswar from where it was removed and deposited in the Museum of the Asiatic Society of Bengal, Calcutta, and later, in 1837, returned to Bhubaneswar. Its whereabouts are now unknown.

The record opens with the auspicious words *siddham* and *ōm* and next is given the account of the family to which king Udyōtakēsarin belonged. Verse 1 tells the Puranic episode of the churning of the Milky Ocean (*samudramathana*) and the birth of the moon. In his (moon's) lineage was born king Janamējaya, the lord of Trikaliṅga, who seized the fortune of the king of Ōḍra country who was killed in a battle (v.2). He was succeeded by his son Yayāti, who is described in vague terms (v.3). After the end of his reign came king Bhīmaratha, about whom absolutely no historical information is given (v.4). From him sprang king Dharmaratha, who was, as it were, a second Paraśurāma (v.5). After that Rājamalla[1] had expired sonless, the entire kingdom was laid waste by the various warriors and a little time somehow elapsed (v.6). Thereafter all the ministers installed Chaṇḍīhara, son of Abhimanyu, grandson of Vichitravīra and great-grandson of Janamējaya, as king (v.7). He ruled properly and freed both the kingdoms[2] from disturbances (v.8). Next came his son Udyōtakēsarin, who was a great king comparable to Māndhātṛi, Pṛithu and Bharata (v.9). He defeated, with ease, the armies of Ḍāhala, Uḍra and Gauḍa, subdued all the kings and conquered the earth (v.10).

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His (Udyōtakēsarin's) mother, Kōlāvatī by name, belonged to the lineage of the Sun and was the chief queen of the family of the Moon (*i.e., Sōma-kula*) (v.11). That Kōlāvatī caused to be created a lofty shrine of god Brahmēśvara accompanied by four miniature shrines (*chatur=amara=kulī*), on the spot called Siddhatīrtha at Ēkāmra[3] (v.12). This God is said to be the same as Śiva (*i.e., liṅga*) being worshipped in his cosmic form by god Brahmā with the waters of the river Gaṅgā day and night (v.13). The temple was adorned with golden pinnacles (v.14). Kōlāvatī also made over to the temple some beautiful maids decked with gem-set ornaments (v.15).

This eulogy (*varṇanā*) was composed by *Bhaṭṭa* Purushōttama, well-versed in the Vēdas, grammar, *arthaśāstra,* poetry, logic and other disciplines (v.16). Verse 17 expresses the wish that this *praśasti* may endure as long as the earth with its mountains, forests and oceans, the sun and the moon and the *auttānapādi* (pole-star) last.

The inscription is dated on the third day of the bright-half of the month of Phālguna in the eighteenth year of the reign of Udyōtakēsarin, who is styled *Paramamāhēśvara, Mahārājādhirāja* and *Trikaliṅgādhipati* (l.20).

## Notes

1. Rājamalla, meaning 'a wrestler among the kings', may have been a *biruda* of Dharmaratha (*ISPS.,* pt. II, p.307, *n.* 34).

2. *Viz,* Kōsala and Utkala (*ibid., n.* 35a).

3. Ēkāmra is the ancient name of Bhubaneswar. It is equally likely that *siddha-tīrtha* is employed here as an adjective of Ēkāmra (*ibid., n.* 38).

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## No.22
## A STRAY PLATE OF UDYOTAKESARIN FROM MAHADA

Location : Mahada, Bolangir District, Orissa

Date : 11th century A.D.

Script : Northern class of alphabet

Language : Sanskrit

King : Mahābhavagupta IV Udyōtakēsarin

Dynasty : Sōmavaṁśī

Reference : Ajay Mitra Shastri, *ISPS.*, pt. II, pp. 332-334; No. Appendix II

### Text

श्रीचण्डीहरदेवस्य सुतः श्रीउद्द्योतकेसरिदेवः कुशली यमलाड-
खण्डप्रतिबद्धगोमुण्डल्लाग्रामः साम्रमधुतालसगर्त्तोषरः सजलस्थलः
सखेटविटपः सपद्रारण्यः समत्स्यकच्छपः चतुःसीमा भूमिच्छिद्रान्यपि-
आचन्द्रतारकार्कक्षितिसमकालोपभोगार्थं मात्रापित्रोरात्मनश्च पुण्ययशो-
भिवृद्धये सोमग्रहणे मध्यदेशविनिर्गताय जातुकर्ण्यसगोत्राय वसिष्ठ-
प्रवराय परेप्रवराय यजुर्वेदशाखाध्यायिने पण्डितभट्टपुत्रधर्म्मपालाय
श्रीसव्यसाचिसुताय गोमुण्डल्लाग्रामस्ताम्रशासनीकृत्य प्रतिपादितमि-
त्यवगत्य च समुचितभोगभागकरनिकरहिरण्यादि सनिधिः सोपनिधिः
त्यास्मि सदशापराधः सर्व्वबाधावर्जितः सर्वोपरिकरकरा

### Summary

This inscription, engraved on both sides of a single copper-plate, consists 14 lines of neatly executed and fairly preserved writing. The prose composition contained in this plate is highly corrupt. This is the second or middle

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plate of three-plate charter (*triphalītāmraśāsana*) of the Sōmavaṁśin dynasty and the ring and seal, if there were any, are missing together with the remaining two plates.

The plate belongs to Udyōtakēsaridēva, son of Chaṇḍīhara, as stated in the first two lines on the first side of the plate. There is no doubt that this Udyōtakēsarin is identical with the homonymous Sōmavaṁśin ruler who is already known to us from several other official and private records.[1] That he was the son of Chaṇḍīhara is known from the Brahmēśvara Temple inscription (No.21 above) of his mother. But the name Chaṇḍīhara does not figure in any official record of the dynasty and in formal portion of the copper-plate inscriptions he is referred to by his official name Mahāśivagupta (III) in keeping with the prevailing practice. It is only in this charter that he is mentioned by the name Chaṇḍīhara and herein lies the uniqueness of this record.

The object of the inscription is to register the grant by Udyōtakēsarin of the village Gōmuṇḍallā[2] attached to the Yamalā-*khaṇḍa* in favour of the *Paṇḍita Bhaṭṭaputra* Dharmapāla, son of Savyasāchin, who belonged to the Jātukarṇya-*gōtra* and the Vasishṭha-*pravara* and was a student of the *śākhā* of the *Yajurvēda*[3] and an immigrant from Madhyadēśa. The grant was made by issuing a copper-plate charter on the occasion of an eclipse of the moon for the religious merit and fame of the donor's parents and of himself. It carried the usual privileges including right to the mango and *tāla* trees, alkaline spots (*ūshar*), waters and lands, bushes and trees, inhabited lands and forests, fishes and tortoises, the usual *bhōga, bhāga,* all the taxes, gold (tax paid in cash), *nidhis, upanidhis, daśāparādhas,* the collection of all the *uparikaras* and *karas* as well as exemption from all the troubles.

The date and names of the persons responsible for the drafting of the charter, the writer and the engraver

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cannot be made out as the same must have been given on the missing third plate.

## Notes

1. Nos. 16 to 21 above.

2. The donated village Gōmuṇḍallā may be identified with the present Gunurdula which is situated beside the village of Mahada, the findspot of the record (*ISPS.*, pt.II, p.333).

3. Strangely enough, the *śākhā* has not been named (*ibid., n.*6).

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## No.23
## NUAPATNA PLATES OF THE TIME OF MAHASIVAGUPTA IV JANAMEJAYA, YEAR 5

Location : Nuapatna, Cuttack District, Orissa

Date : 11th century A.D. (Regnal year 5)

Script : Northern class of alphabet

Language : Sanskrit

King : Mahāśivagupta IV Janamējaya

Dynasty : Sōmavaṁśī

Reference : Ajay Mitra Shastri, *ISPS.*, pt. II, pp. 358-361; No. Suppl. Ins. IV

### Text

Metres: Vv. 1-5 *Anushṭubh*

सिद्धम् स्वस्ति। सज्जनसमावासित श्रीमद्विजयपाटकात् परममाहेश्वर

परमभट्टारकमहाराजाधिराजपरमेश्वर सोमुकुलतिलकत्रिकलिङ्गाधिपति

श्रीमज्जनमेजयदेवदेवस्य प्रवर्द्धमानविजयराज्ये पञ्चमे संवत्सरे फाल्गुन-

माससितपक्षे तिथौ चतुर्द्दश्यामङ्के संवत् ५ फाल्गुन व दि १४। परम-

माहेश्वरपरमभट्टारकसोमुकुलकमलकलिकाविकासभास्करः दुर्द्दण्ड-

चण्डिमोद्रेकदुर्द्दमारिक्रमरमारमाचाङ्कशङ्करः सकलभुवनतलबलवान्कुमा-

रशिरःशेखरः खरतरकरवालदावानलजालकवलितारिकाननः पश्चिमक-

लिङ्गाधिपतिमहाकुमाराधिराजपरमेश्वरयुवराजश्रीधर्म्मरथदेववर्म्मा

कुशली सन्तममण्डलीय वावन्नखण्डे डलहारवेत्रजोङ्गसहिततुण्डिमख-

ण्डक्षेत्रे अतस्तद्विषयीयब्राह्मणानापूज्य समाहर्तृसन्निधातृनियुक्ताधिकारि-

दाण्डपाशिकपिशुनवेत्रिकावरोधजनराज्ञीराणकराजपुत्रराजवल्लभभोगिज-

नप्रमुखसमस्तजनपदान् समाज्ञापयति। विदितमस्तु भवताम् कोष्ठादा-

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कृष्य खण्डक्षेत्रमिदमस्माभिः सजलस्थलं सगर्त्तोषरं सविटपारण्यं समत्स्यकच्छपं सनिधि सोपनिधि चतुःसीमावच्छिन्नं साम्रमधुकप्रभृति-नानावृक्षादिसमेतं हस्तिदण्ड वरबलीवर्द्द चिट्टोल अन्धारुवा प्रत्यन्धारुवा पदातिजीव्य अदत्ता वसावका विषयवाली रिन्तकावडि अन्तरावड्डि अहिदण्ड हलदण्ड बन्धदण्ड वन्दापना विजयवन्दापनादिभविष्यत्क-रसमेतं सखण्डपालीयं सप्रतिहारं सर्व्वबाधावर्ज्जितं सर्व्वोपरिकरा-दानसमेतं मध्यदेशीयशोणभद्रविनिर्ग्गताय वत्ससगोत्राय पञ्चार्षप्रवराय वैनतेयशर्म्मपौत्राय माधवशर्म्मपुत्राय सामवेदाध्यायिपण्डितश्रीजन-पतिशर्म्मणे ब्राह्मणाय सलिलधारापुरःसरमाचन्द्रार्क्कक्षितिसमकालो-पभोगार्त्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये विषुवत्संक्रान्तिसमये ताम्रशासनेनाकरीकृत्य सम्प्रदत्तमित्यवगत्य समुचितकरभोगभाग-मुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति भाविभिश्च भूपतिभिर्द्द-त्तिरियमस्मदीया धर्म्मगौरवादस्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया तथा चोक्तं धर्म्मशास्त्रे

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ २॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने॥ ३॥
गामेकां स्वर्णमेकञ्च भूमेरप्यर्द्धमङ्गुलम्।

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हरन्नरकमायाति यावदाभूतसंप्लवम् ॥ ४ ॥

निर्व्वंशो निर्द्धनो रोगी क्षीणायुः शत्रुभिर्ज्जितः ।

भवेद्यःकुरुते बाधां विप्राणां ताम्रशासने ॥५ ॥

भूमिं यः

आस्फोटयन्ति पितरो प्रवल्गन्ति पितामहाः ।

भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥ ६ ॥

सन्धिविग्रहिराणक श्रीमल्लदत्तः शासनमिदमलीलिखदिति ॥ विज्ञानी हेरुकदासः ॥

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 23 lines of boldly executed and well-preserved writing. The seal attached to the ring, which holds the plates together, bears the figure of seated Gajalakshmī. The composition of the text is in prose except only imprecatory and benedictive stanzas. The inscription records the grant of a plot of land made by the *Yuvarāja* Dharmaratha in favour of a Brāhmaṇa.

Beginning with *siddham,* expressed symbolically, and *svasti*, the charter was issued from Vijayapāṭaka[1] on the fourteenth day of the dark fortnight of the month of Phālguna in the fifth year of the reign of Janamējaya (II) who is given the usual imperial titles met with in the Sōmavaṁśin records, *viz., Paramamāhēśvara, Paramabhaṭṭāraka-Mahārājādhirāja-Paramēśvara, Sōmakulatilaka* and *Trikaliṅgādhipati,*[2] by the *Yuvarāja* (crown prince) Dharmaratha who is given the titles *Paramamāhēśvara, Paramabhaṭṭāraka, Paśchima-kaliṅgādhipati* and *Mahākumārādhirāja-Paramēśvara.* Next we find mention of the plot of land (*khaṇḍa-kshētra*) of Tuṇḍima together with Ḍalahāra and Vētrajōnga situated in the Vāvanna-*khaṇḍa*

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included in the Santama-*maṇḍala* and the statement that Dharmaratha worshipped the Brāhmaṇas of the district (*vishaya*) and informed all the people[3] that he had donated the said plot of land belonging to his own fief (*kōshṭhād=ākṛishya*) to the Brāhmaṇa *Paṇḍita* Janapatiśarman, son of Mādhavaśarman and grandson of Vainatēyaśarman, who hailed from Śōṇabhadra in Madhyadēśa belonged to the Vatsa-*gōtra*, had five *pravaras* and was a student of the *Sāmavēda.* The grant was accompained by the customary privileges and exemptions and made on the occasion of a *vishuvat-saṅkrānti.*

Six imprecatory and benedictory stanzas, said to have been extracted from Dharmaśāstra, are quoted in support of the request to the future kings to protect the grant.

The charter was written by *Sandhivigrahin Rāṇaka* Malladatta and executed by the artisan Hērukadāsa.

## Notes

1. It is difficult to ascertain whether *pāṭaka* forming part of this word is an error for *kaṭaka* met with in so many records of the dynasty or Vijayapāṭaka is to be taken here as the name of a locality which is yet to be identified. The first alternative appears more likely (*ISPS.,* pt.II, p.360, *n.* 24).

2. Janamējaya mentioned here is to be distinguished from the first king of this name represented by nos. 71 to 79 of *USVAE.,* vol. VI and nos. 55 and 56 of *USVAE.,* vol. VIII and may be identified with the homonymous son of Mahābhavagupta IV Udyōtakēsarin known from the Ratnagiri plates (*ibid., n.* 25).

3. The addressees of the royal order are exactly the same as those in the Banpur plates of Indraratha (No.14 above).

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## No.24
## RATNAGIRI PLATES OF MAHASIVAGUPTA V KARNA, YEAR 5

Location : Ratnagiri, Cuttuck District, Orissa

Date : 11th or 12th century A.D. (Regnal year 5)

Script : Northern class of alphabet

Language : Sanskrit

King : Mahāśivagupta V Karṇa

Dynasty : Sōmavaṁśī

Reference : Ajay Mitra Shastri, *ISPS.*, pt. II, pp. 309-317; No.IV: XXVII

### Text

**Metres:** Vv. 1, 3-7 *Śārdūlavikrīḍita;* 2, 8, 16 *Vasanta-tilakā;* 9, 13 *Upajāti;* 10 *Gīti;* 12, 17 *Āryā;* 11, 15 *Rathōddhatā;* 14 *Vaṁśastha;* 18-20, 22-27, 30-32 *Anushṭubh;* 21 *Indravajrā;* 28 *Śālinī;* 29 *Pushpitāgrā*

सिद्धम् ।

ज्योत्स्नाशालिसमृद्धिभूः कुमुदिनीहासैकसम्पादना

धूर्तो धूर्जटिमौलिसौधवसतिः पीयूषधारागृहम् ।

तारान्तःपुरनायको रतिपतेः शस्त्रैकशाणोपलः

क्षीरोदर्ण्णवनन्दनो विजयते देवः सुधादीधितिः ॥ १ ॥

अस्यान्वये महति सान्द्रतमः कलङ्क

विच्छायदिग्वलयमार्ज्जनकूर्च्चकस्य ।

उत्पेदिरे सकलसद्गुणजन्मकन्दाः

कुन्दावदातयशसो जगतीभुजस्ते ॥ २ ॥

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राजा भूज्जनमेजयोऽथ नृपतिर्ज्ञातो ययातिस्ततः
श्रीमान् भीमरथोऽभवत्तदनु च क्ष्माचक्ररक्षामणिः।
अष्टास्वेव दिगन्तरेषु विजयस्तम्भावलिच्छद्मना
हृच्छल्यानि दिशाभुजामपि समारोप्यन्त यैः विस्फुटम्॥ ३॥
तस्माद्धर्म्मरथो मनोरथफलं शीतांशुवंशश्रियो
निस्त्रिंशैकसखा शिखामणिरभून्निःशेषभूमीभुजाम्।
यस्मिन्दिग्विजयावतारिणि पुरा विद्वेषिभूमीभुजः
प्रातिष्ठन्त दिगन्तरं तदनु च स्फीताश्रमूरेणवः॥ ४॥
सेतूपान्तवनान्तरे हिमवतः पर्यन्त भूसीमनि
प्रागम्भोधितटीवनेषु कटके पूर्व्वेतरक्ष्माभृतः।
यस्योत्ताम्यदरातिराजयुवतीनिश्वासझञ्झानिल
व्यासङ्गस्वनदन्तरालमुखरैर्ग्गीतं यशः कीचकैः॥ ५॥
भ्राता तस्य बभूवभूतलपतेर्भूतिशतुल्यप्रभः
प्रख्यातं क्षितिभूषणं नहुष इत्युर्वीपतीनां पतिः।
यद्दोर्दण्डभुजङ्गमेन विलसन्निस्त्रिंशजिह्वाभृता
पीतास्ते परिपन्थिपार्थिवचमूकण्ठान्तरे मारुताः॥६॥
अत्रास्ते करिवृन्दमुन्मदमिह प्रौढोस्ति पञ्चाननः
सन्त्येतासु जगद्द्रुहो गिरिदरीकुम्भीषु कुम्भीनसाः।
स्नेहादित्यभिधाय वृद्धशबरीवर्ग्गेण बद्धाश्रुणा
यद्वैरिप्रमदाजनो वनभुवः सञ्चारमध्यापितः॥ ७॥
तस्यानुजो नतसमस्तसपत्नमौलि

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रत्नांशुसंमिलितपादसरोजरोचिः ।
विद्यानिधिः प्रतिनिधिर्म्मधुसूदनस्य
जातोऽथ विश्वविजयी नृपतिर्ययातिः ॥ ८ ॥
भटैरवष्टब्धमिदं नरेन्द्रै राष्ट्रद्वयं कोसलमुत्कलञ्च ।
अकण्टकं साधयतः समन्ताद्भुजद्वयं यस्य कृतार्थमासीत् ॥ ९ ॥
तस्य ततः सुकृतफलं सफलीकृतलोकलोचनस्तनयः ।
समजनि गुणैकसीमा श्रीमानुद्द्योतकेसरी नृपतिः ॥ । १० ॥
भक्तिदूरनतकुन्तलस्खलन्मल्लिकाकुसुमदामराजयः ।
ढौकयन्त इव कीर्त्तिसन्ततीर्यम्प्रणेमुरभितो महीभुजः ॥ ११ ॥
तनयस्तस्य नमस्यन्नरेन्द्रमौलीन्द्रनीलमणिमधुपैः ।
शृङ्गारितपदपद्मः समजनि जनमेजयो नृपतिः ॥ १२ ॥
कृपाणधाराधरधौतवैरिभूपालकान्तामृगनाभिपङ्कः ।
वसुन्धरा भारमहाधुरीणदोःकाण्डनिर्भर्त्सितनागराजः ॥ १३ ॥
ततस्तनूजो मनुजोत्तमोभवत् पुरञ्जयो वैरिपुरञ्जयो नृपः ।
नमत्क्षितीशार्च्चितपादपङ्कजः स्फुरत्सुनाशीरसमानविक्रमः ॥ १४ ॥
गौडडाहलकलिङ्गवङ्गजा भूभुजो भुजनिवारितारयः ।
तेपि यस्य भुजभारशङ्कया कम्पमानमनिशम्मनो दधुः ॥ १५ ॥
तस्यानुजो निजभुजार्ज्जितशौर्यसूर्य
प्रौढप्रभाशमितशत्रुयशः शशाङ्कः ।
श्रीकण्णदेवनृपतिः क्षितिपालमौलि
संलीनरत्नचयचुम्बितपादपीठः ॥ १६ ॥

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त्रिभुवनकुटीरपटले सर्पति निजकीयकीर्त्तिवल्लीयम्।
यस्यसमुन्नतिभाजं भुजयुगनिःश्रेणिकां श्रित्वा ॥ १७ ॥

स्वस्ति। श्रीययातिनगरात्। परममाहेश्वरपरमभट्टारकमहाराजाधिराज-परमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाशिवगुप्तराजदेवः कुशली। उत्तरतोसलीयब्रह्मे अट्ठावीसखण्ड सं कोणाग्रामः। अतस्त-तिखण्डीय ब्राह्मणानापूज्य समाहर्तृसन्निधातृ नियुक्ताधिकारिकदाण्ड-पाशिकपिशुनवैत्रिकावरोधजनराज्ञीराणकराजपुत्रराजवल्लभभोगिजनप्रमु-खनिवासिसमस्तजनपदाननुनयति बोधयति समाज्ञापयति। विदितमस्तु भवताम्। यथास्माभिरयङ्ग्रामः सजलस्थलः सगर्त्तोषरः साम्रमधूक-प्रभृतिनानावृक्षः सनिधिः सोपनिधिः हस्तिदण्डवरबलीवर्द्दचिट्टोलअ-न्धारुआप्रत्यन्धारुअदत्तापदातिजीव्यअन्तरावड्डिरिन्तकावड्डिवसाव-कीविषयालीअहिदण्डहलदण्डबन्धदण्डवन्दापनाविजयवन्दापनाप्रभृति-नानामार्ग्गणीसमेत भविष्यत्करसहितः सखण्डपालीयः सर्व्वबाधाव-र्ज्जितः सर्व्वोपरिकरादानसहितः चतुःसीमावच्छिन्नः उत्कलदेशीयश्री-सलोणपुरमहाविहारविनिर्ग्गतायै कश्यपसगोत्रायै त्र्यार्षप्रवरायै। उदय-मतीनाम्न्याः पौत्र्यै महारी माहूणदेवी नाम्न्याः पुत्र्यै राणीश्री-कर्प्पूरश्रीनाम्न्यै सलिलधारापुरस्सरम् आचन्द्रार्क्कक्षितिसमकालोप-भोगार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेनाकरीकृत्य सम्प्रदत्त इत्यवगत्य समुचितकरभागभोगमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति। भाविभिश्च भूपतिभिर्द्दत्तिरियमस्मदीया धर्म्मगौरवाद-स्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया तथा चोक्तन्धर्म्मशास्त्रे ॥

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बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १८॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदत्तात्फलमामनन्त्यं परदत्तानुपालने॥ १९॥
षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च द्वौ तौ नरकगामिनौ॥ २०॥
अग्नेरपत्यं प्रथमं सुवर्ण्णम् भूर्वैष्णवी सूर्यसुताश्च गावः।
यः काञ्चनं गाञ्च महीञ्च दद्याद् दत्तास्त्रयस्तेन भवन्ति लोकाः॥२१॥
आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः।
भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ २२॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्माणौ नियतौ स्वर्ग्गगामिनौ॥ २३॥
तडागानां सहस्रेण वाजपेयशतेन च।
गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति॥२४॥
हरते हारयते यस्तु मन्दबुद्धिस्तमोवृतः।
सुबद्धो वारुणैः पाशैस्तिर्यग्योनिं स गच्छति॥ २५॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ २६॥
गामेकां स्वर्ण्णमेकञ्च भूमेरप्यर्द्धमङ्गुलम्।
हरन्नरकमायाति यावदाभूत संप्लवम्॥ २७॥
सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः।

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सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ॥ २८ ॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतं च बुध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ २९ ॥

यद्दण्ड मण्डलाग्रेण खण्डितैरहितैरयम् ।

सुनासीरोऽर्थवान् पृथ्वी पात्रे यत्र वसुन्धरा ॥ ३० ॥

यस्य बुद्धिबलाल्लक्ष्मीरेकपत्नीव्रतस्थिता ।

स श्रीमान् कृष्णदेवोभूत् भूपतेः सन्धिविग्रही ॥ ३१ ॥

महाक्षपटली श्रीमान् वीरश्छित्तल्लदेवकः ।

सोलीलिखत् खलानन्दनाशनस्ताम्रशासनम् ॥ ३२ ॥

परममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्कर्ण्णराजदेवस्य प्रवर्द्धमानविजयराज्ये । षष्ठ संवत्सरे । आश्विन शुदिद्वादश्याम् । अङ्के संवत् ६ आश्विन शुदि १२ स्वर्ण्णवीथिप्रतिबद्धसुन्नहिविज्ञानिशङ्कुकेन ताम्रशासनमिदमुत्कीर्ण्णमिति ॥

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 68 lines of neatly engraved and fairly preserved writing. Composed in a mixture of prose and verse, this epigraph records the grant of a village to a lady.

The first eleven stanzas following the *siddham* symobol giving an account of the reigns -of the kings Janamējaya (Mahābhavagupta I), Yayāti (Mahāśivagupta I), Bhīmaratha (Mahābhavagupta II), Dharmaratha (Mahāśivagupta II), Naghusha, Yayāti (Mahāśivagupta III) and Udyōtakēsarin (Mahābhavagupta IV) have been copied from the Bālijhari plates of Udyōtakēsarin (No.16

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above). The next six verses, which are not found in any other record, describe the history of the dynasty after Udyōtakēsarin up to the time of Karṇṇa, the donor of the grant. It is said that Udyōtakēsarin's son was king Janamējaya. Thereafter came his (Janamējaya's) son king Purañjaya whose prowess threatened even the minds of the kings of Gauḍa, Ḍāhala, Kaliṅga and Vaṅga, who had kept at bay their enemies by the valour of their arms. Purañjaya was succeeded by his younger brother king Karṇṇa whose valour is described in a conventional fashion.

Next is mentioned Yayātinagara whence the grant was issued by the king Mahāśivagupta (V) Karṇṇa who is styled *Paramamāhēśvara, Paramabhaṭṭāraka, Mahārājādhirāja-Paramēśvara, Sōmakulatilaka* and *Trikaliṅgādhipati.* The epigraph records the grant of the village of Kōṇā[1] situated in the Brahmē-Aṭṭhāvīsa-*khaṇḍa*[2] of Uttara TōSali[3] in favour of *Rāṇī* Karpūraśrī,[4] granddaughter of a lady called Udayamatī and daughter of the lady named Mahārī Māhūṇadēvī,[5] who hailed from the *Mahā-vihāra*[6] of Salōṇapura situated in Utkala *dēśa* and belonged to the Kāśyapa-*gōtra* having three *pravaras.* The grant was made after worshipping the Brāhmaṇas of the *khaṇḍa* in question and bestowed upon the grantee right to waters and lands, pits and barren lands, various trees like mango and *madhūka, nidhis, upanidhis,* the various *Mārgaṇīs*[7] including *hasti-daṇḍa, varabalīvarda, chiṭṭōla, andhāruā, praty-andhāruā, adattā, padāti-jīvya, antarāvaḍḍi, rintakāvaḍḍi, vasāvakī, vishayālī, ahi-daṇḍa, hala-daṇḍa, bandha-daṇḍa, vandāpanā* and *vijaya-vandāpanā* and future taxes and *khaṇḍapālīya,* exemption from all the oppressions as well as the right to levy all the *uparikaras.* The addressees of the royal order regarding the grant were the same as those specified in the Bālijhari plates of Udyōtakēsarin. As usual, the grant-land was made tax-free and made over by means of a copper-plate charter.

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The villagers were asked to pay the donee *kara, bhāga* and *bhōga* as due.

Then there are as many as twelve imprecatory and benedictive stanzas.

Verses 30-31 describe king's *Sandhivigrahin* Kṛishṇadēva who, by killing the enemies, made Karṇṇa the lord of the earth in the real sense and the earth takes refuge with a deserving lord. The second verse states that by means of his wisdom he made Lakshmī behave like a faithful wife. The charter was written by the brave Chittalladēva who occupied the office of *Mahākshapaṭalin* (v.32).

The record is dated on the twelfth day of the bright fortnight of the month of Āśvina in the sixth regnal year of *Paramamāhēśvara, Paramabhaṭṭāraka-Mahārājādhirāja-Paramēśvara* Karṇṇa.

The inscription was engraved by the artisan Śaṅkhuka, an inhabitant of the area named Sunnahi situated in the goldsmiths' quarters (*suvarṇa-vīthi*).

## Notes

1. At a distance of about three miles from Ratnagiri, the findspot of the record, there is a village Anikoṇā which may represent ancient Kōṇā (*ISPS.,* pt. II, p. 314 *n.* 42).

2. It is difficult to be sure if modern village of Brahmapur near Ratnagiri has anything to do with the Brahmē-Aṭṭhāvīsa-*khaṇḍa.* It is not improbable that it was the chief place of the sub-division comprising twenty-eight villages (*ibid.,* p. 315, *n.* 43).

3. Roughly corresponding to the modern Ballasore District and parts of the Cuttack and Midnapur Districts (*ibid., n.* 44).

4. As indicated by the title *Rāṇī,* Karpūraśrī was perhaps the wife of some feudal chief or more probably a queen or concubine of king Karṇa. The non-mention of the name of her husband appears to favour the second alternative (*ibid., n.* 44 a).

5. *Mahārī* is a title of Māhūṇadēvī and it is the same as Oriya *māhārī* or Prakrit *mehārī* meaning a songstress or dancing girl or a *dēvadāsī* or harlot (*ibid., n.* 46).

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6. This expression seems to indicate the association of the *dēvadāsīs* with the Buddhist establishments in Orissa during the period in question (*ibid., n.* 47).

7. *Mārgaṇī* as used here is a general revenue term denoting a number of levies some of which are listed in this inscription and has to be distinguished from *mārgaṇika* which is mentioned as a specific cess in Bālijhari and Sankhameri plates of Udyōtakēsarin (*ibid.,* p. 316, *n.* 49).

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# No.25
# DASAPALLA PLATES OF SATRUBHANJA TRIBHUVANAKALASA; YEAR 198

Location : Old Dasapalla state, Puri District, Orissa

Date : 11th century A.D.

Script : Proto-Nāgarī

Language : Sanskrit

King : Śatrubhañja Tribhuvanakalaśa

Dynasty : Bhañjas of Khiñjali

Reference : D.C. Sircar, *EI.*, XXIX, pp.189-194

## Text

**Metres:** Vv. 1 *Mālinī;* 2 *Śārdūlavikrīḍita;* 3 *Gīti;* 4-9 *Anushṭubh;* 10 *Pushpitāgrā*

सिद्धम्। ओं स्वस्ति॥

जयतु कुसुमबाणप्राणविक्षोभदक्षं

स्वकिरणपरिवेषौर्ज्जित्यजीर्ण्णेन्दुलेखम्।

त्रिभुवनभवनान्तर्य्योतभास्वत्प्रदीपं

कनकनिकषगौरं विभ्रुनेत्रं हरस्य ॥१॥

शेषाहेरिव ये फणाः प्रविलसन्त्युद्भास्वदिन्दुत्विषः

प्रालेयाचलश्रृङ्गकोटय इव त्वन्गान्ति येत्युन्नताः।

नृत्याटोपविघट्टिता इव भुजा राजन्ति ये शाम्भवा

स्ते सर्वांघविघातिनः सुरसरित्तोयोर्म्मयः पान्तु वः॥२॥

स्वस्ति विजयवञ्जुल्वकादस्ति

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S.No.5 - Inscription No.25

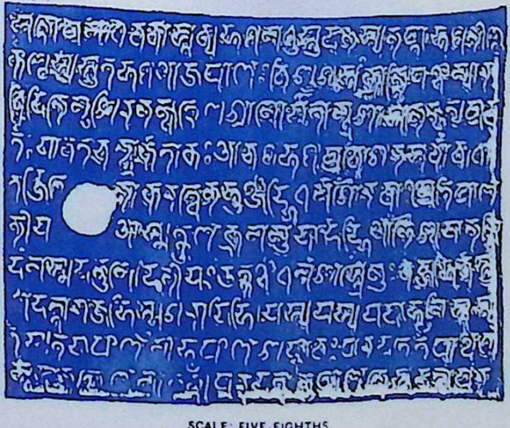
TWO GRANTS FROM DASPALLA (II)

B. DASPALLA PLATES OF SATRUBHANJA TRIBHUVANAKALASA: YEAR 198

i,

ii,a

ii,b.



CH. CHHABRA

No. 665 H E (C)'53.

SCALE: FIVE-EIGHTHS

Survey of India Dehra Dun

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श्रीवि
श्रीत्रि
श्रीवि
माता
रमल
यथाह
शिवम
च्छिन्न
मौद्गल
ध्यायि
वास्त
विषुव
कृत्य
नाकर
हरद्वि
बहुभि
यस्य
मा भू
स्वदा
स्वदत्त
स विप्र

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श्रीविजयनिलयः प्रकटगुणगणग्रस्तसमस्तरिपुवर्गः।
श्रीत्रिभुवनकलशनामराजा निर्धूतकलिकलुषकल्मषः ॥३॥

श्रीविद्याधरभञ्जदेवस्य प्रपौत्रः श्रीशिलाभञ्जदेवस्य सुतः परमवैष्णवो मातापितृपादानुध्यातो भञ्जामलकुलतिलकराणकश्रीशत्रुभञ्जदेवः कुशली रमलवविषयपश्चिमखण्डयथानिवासिसकरणसामन्तभोग्यादिजनपदान् यथार्हं मानयति बोधयति समासादिशति च। विदितमस्तु भवतां सर्वतः शिवमस्माकमन्यत् एतद्विषयसम्बद्धकोङ्कइराग्रामः चतुःस्सीमापरिच्छिन्नः मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरस्सरेण विधिना मौद्गल्यगोत्राय त्र्यार्षेयप्रवराय वाजसनेयचरणाय माध्यन्दिनशाखाध्यायिने मध्यदेशप्रतिबद्धभट्टग्रामखडुवावल्लीविनिर्ग्गतसन्तोषमाधववास्तव्यभट्टमधुसूदनस्य नप्त्रे भट्टनीलकण्ठस्य सुताय भट्टाजपालाय विषुवसंक्रान्तिपञ्चम्यां रविदिने मृगशिरोनक्षत्रेण ग्रामोयं ताम्रशासनीकृत्य प्रदत्तः यावच्चन्द्रार्कतारकः अचाटभटप्रवेशेन सर्वाबाधावर्जितेनाकरत्वेन भुञ्जद्भिः धर्मगौरवात् प्रतिपालनीयः। अस्मत्कुलक्रममुदाहरद्भिरन्यैश्च दानमिदमस्मदनुमोदनीयम्। उक्तञ्च धर्मशास्त्रेषु।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥४॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥५॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥६॥

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सत्यं यज्ञहुतं चैव यत्किञ्चिद्धर्मसञ्चयः ।

अर्धाङ्गुलेन सीमाया हरणेन प्रणश्यति ॥७ ॥

षष्टिवर्षसहस्राणि स्वर्गे वसति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरकं व्रजेत् ॥८ ॥

नन्दन्ति तस्य पितरः प्रवल्गन्ति पितामहाः ।

भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥९ ॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतं च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥१० ॥

लाञ्च्छितं श्रीपृथ्वीमहादेव्या । अनुमतं भट्टराजडस्य । प्रवेशितं प्रतिहा-

रप्रभाकरेण । अनुज्ञातं वागुलिरत्नेन । उत्कीर्ण्णम् अक्षशालिना नपेन ।

लिखितं सन्धिविग्रहिशङ्करेण ॥ संवत् १९८ ॥

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 41 lines of neatly executed and well-preserved writing. The copper-ring passing through the holes in the plates has its joint covered by a lump of bronze, on which the seal is countersunk. This seal resembles the seal found with other charters of the family to which the issuer of the present record belonged. Its upper part is occupied by the figure of a lion to proper right, having its face to front, its left paw raised and its tail curled above its back. Below the above emblem is the legend in two line: (1) *Śrī-Sa(Śa)trubha-*(2)*ñjadēvasya.*

The inscription is written in verse and prose and records the royal grant of a village to a Brāhmaṇ.

The inscription begins with the symbol for *siddham* and the expression *Ōm svasti,* which are

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followed by three verses known also from all other records of the Bhañjas of Vañjulvaka.[1] The first and the second stanzas hail victory to the tawny eye of Śiva and invoke the protection of the waves of the Ganges respectively, and the third one introduces the reigning king under his coronation name Tribhuvanakalasa. Next comes a long passage in prose (lines 10ff.) in which the *Paramavaishṇava Rāṇaka* Śatrubhañja (*i.e.,* Tribhuvanakalasa), son of Śilābhañja and great-grandson (possibly a mistake for 'grandson') of Vidyādharabhañja, is represented as making a grant of the village of Kōṅkaïrā in the Paśchima (*i.e.,* Western) *khaṇḍa* (subdivision) in the Ramalava *vishaya* (district) in favour of a Brāhmaṇa named *Bhaṭṭa* Ājapāla (or Ajapāla). The donee is stated to have belonged to the Maudgalya *gōtra*, Vājasanēya *charaṇa* and Mādhyandina *śākhā.* He was the son of *Bhaṭṭa* Nīlakaṇṭha and grandson of *Bhaṭṭa* Madhusūdana. The original home of the donee's family is stated to have been the *Bhaṭṭagrāma* Khaḍuvāvallī in Madhyadēśa; but he was settled in a locality called Santoshamādhava. The gift village was made a revenue-free holding on the occasion of the Vishuva-saṅkrānti falling on a Sunday when the *nakshatra* was Mṛigaśiras and the *tithi* the fifth of the dark or bright fortnight of an unspecified month.

Lines 27-39 quote several of the usual imprecatory and benedictory verses. They are followed by certain endorsements indicating that the document was *lānchhita* (registered with the seal) by Pṛithvī-mahādēvī (apparently a queen of king Śatrubhañja), *anumata* (approved of) by *Bhaṭṭa* Rājaḍa, *praveśita* (entered into the donee's possession, *i.e.,* executed) by *Pratihāra* Prabhākara and *anujñāta* (witnessed) by *Vāguli* Ratna. The document is stated to have been written by the *Sandhivigrahin* Śaṅkara while the plates were engraved by the *akshasālin* (goldsmith) Napa. The charter ends with the date, year 198.[2]

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## Notes

1. Vañjulvaka is well-known from many other records of the Bhañja family, although its exact location is as yet unknown (*EI.,* XXIX, p.192).

2. This era seems to be the same as that used by the Bhauma-karas of Orissa and their feudatories in dating their charters. It appears to have started from 831 A.D. (*ibid.,* pp.190 and 191, *n.* 2).

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## No.26
## PLATES OF NETTABHANJA TRIBHUVANAKALASA

| | |
|---|---|
| Location | : Orissa Museum, Bhubaneswar |
| Date | : 11th century A.D.(Regnal year 13) |
| Script | : Proto-Nāgarī |
| Language | : Sanskrit |
| King | : Nēṭṭabhañja Tribhuvanakalaśa |
| Dynasty | : Bhañjas of Khiñjali |
| Reference | : D.C. Sircar, *EI.*, XXVIII, pp. 278-283 |

### Text

**Metres:** Vv. 1 *Mālinī;* 2 *Śārdūlavikrīḍita;* 3 *Gīti;* 4-9, 11 *Anushṭubh;* 10 *Śālinī;* 12 *Pushpitāgrā*

सिद्धम् ।

जयति कुसुमबाणप्राणविक्षोभदक्षं

स्वकिरणपरिवेषौर्ज्जित्यजीर्ण्णेन्दुलेखम् ।

त्रिभुवनभवनान्तर्द्योतभास्वत्प्रदीपं

कनकनिकषगौरं विभ्रुनेत्रं हरस्य ॥१॥

शेषाहेरिव ये फणाः प्रविलसन्त्युद्भास्वदिन्दुत्विषः

प्रालेयाचलश्रृङ्गकोटय इव त्वन्गन्ति येत्युन्नताः।

नृत्याटोपविघट्टिता इव भुजा राजन्ति ये शाम्भवा

स्ते सर्वाघविघातिनः सुरसरित्तोयोर्म्मयः पान्तु वः ॥२॥

स्वस्ति । विजयवञ्जुल्वकाद्

अस्ति श्रीजयनिलयः प्रकटगुणग्रस्तसमस्तरिपुगर्वः ।

त्रिभुवनकलशनामा राजा निर्धूतकलिकल्मषः ॥३॥

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श्रीपृथ्वीभञ्जदेवस्य पौत्रः श्रीरायभञ्जदेवस्य सुतः परमवैष्णवो मातापितृपादानुध्यातभञ्जामलकुलतिलकराणकश्रीनेट्टभञ्जदेवः कुशली नानाखण्डविषये यथानिवासिकरण सामन्तभोग्यादिजनपदान् यथार्हं मानयति बोधयति समादिशति च विदितमस्तु भवतां सर्वतः शिवम-स्माकमन्यत् एतद्विषयसम्बद्धः सेडाग्रामश्चतुःसीमापरिच्छिन्नः मातापि-त्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरस्सरेण विधिना भारद्वाजगोत्राय आङ्गिरसप्रवराय बार्हस्पत्यानुप्रवराय छन्दोगचरणाय कौथुमशाखाध्या-यिने वातलविडिमविनिर्गतकोलखलिवास्तव्याय भट्टबलभद्रस्य पौत्राय भट्टसिडसुताय भट्टदाउलये राइग्रामसमन्वितः ताम्रशासनीकृत्य प्रदत्तः यावच्चन्द्रार्कतारकः अचाटभटप्रवेशेन सर्वाबाधावर्जितेनाकरत्वेन भुञ्ज-द्भिर्धर्मगौरवात्प्रतिपालनीयः। अस्मत्कुलक्रममुदाहरद्भिरन्यैश्चास्मद्दान-मिदमनुमोदनीयम् उक्तञ्च धर्मशास्त्रेषु।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥४॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥५॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥६॥
सत्यं यज्ञहुतं चैव यत्किञ्चिद्धर्मसञ्चयः।
अर्धाङ्गुलेन सीमायां हरणेन प्रणश्यति ॥७॥
षष्टिवर्षसहस्राणि स्वर्गे वसति भूमिदः।

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आक्षेप्ता चानुमन्ता च तान्येव नरकं व्रजेत् ॥८॥

नन्दन्ति तस्य पितरः प्रवल्गन्ति पितामहाः।

भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥९॥

देवोत्सवद्वादश्यां सोमस्य दिने रेवतीनक्षत्रेण

सर्वानेतान्भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते नेट्टभञ्जः।

सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः ॥१०॥

अस्मिन्वंशे क्षयक्षीणे योन्यो राजा भविष्यति।

तस्याहं पादलग्नोस्मि मया दत्तं न लोपयेत् ॥११॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

सकलमिदमुदाहृतं च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥१२॥

लाञ्छितं श्रीजीवलोकमहादेव्या। अनुमतं भट्टार्कदेवेन प्रवेशितं प्रतीहा-

रराउलेन अनुज्ञातं वार्गुलिमहिन्दपेन उत्कीर्ण्णम् अर्कसालिना नपेन

लिखितं सन्धिविग्रहिपाना ॥ संवत् १३ ॥

### Summary

This inscription, engraved on a set of 3 copper-plates, consists 42 lines of well-executed and fairly well-preserved writing. The plates are strung together on a copper-ring on the joint of which is soldered a bronze seal. The seal closely resembles that attached to the Dasapalla plates of Śatrubhañja Tribhuvanakalaśa (above No.25) and the upper part of its surface bears the figure of a lion depicted as moving towards the left with its face turned towards the front and its tail curled above its back. Below the lion is the legend in two lines:

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(1) *Śrī-Nēṭṭabha*-(2) *ñjadēvasya.*

The characters of the inscription resemble those employed in Śatrubhañja Tribhuvanakalaśa's charter referred to above. On the grounds of palaeography, supported by the internal evidence of the inscription, the charter under discussion may be assigned roughly to a date in the eleventh century A.D. The charter is dated in the 13th regnal year of its issuer and not in the year of any era.

The style of the record, which was issued from Vañjulvaka, is similar generally to the other grants of the Khiñjalimaṇḍala branch of the Bhañja family and particularly to that of the charter of Śatrubhañja Tribhuvanakalaśa mentioned above. The inscription begins with the symbol for *siddham* which is followed by the verses, *Jayati kusumabāṇa, etc.,* and *Śēshāhēr=iva, etc.* Next follows the stanza *Asti, etc.,* which differs in form only slightly from the third verse in the other record. In the latter record the word *asti* has not been included in the third stanza. But it is interesting to note that the secondary or coronation name of the issuer of the grant introduced in this verse in both the records is Tribhuvanakalaśa

The following passage in prose (lines 9ff.) says how the *Paramavaishṇava* (devout worshipper of Vishṇu) *Rāṇaka* Nēṭṭabhañjadēva of the Bhañja family, who was the son of Rāyabhañjadēva and grandson of Pṛithvībhañjadēva, addressed the village folk of the Nānākhaṇḍa *vishaya* (district) including the *sāmantas* (subordinate rulers) and *Bhōgins* (*jāgīrdārs*) together with their *karaṇas* (*i.e. ādhikaraṇas* or officers). In the style of the charters of the branch of the Bhañja family in question, the king first informed the addressees of his all-round prosperity and next of the grant of Sēḍāgrāma in the above district together with another locality called Rāigrāma, made by him in favour of a Brāhmaṇa named

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Bhaṭṭa Dāuli. The donee was the son of Bhaṭṭa Siḍa and grandson of Bhaṭṭa Balabhadra. He belonged to the Bhāradvāja *gōtra* having Āngirasa *pravara* and the Bārhaspatya *anuparva* and was a student of the Chhandōga *charaṇa* and Kauthuma *śākhā* (of the Sāmavēda). He is described as a resident of Kōlakhali, although the original home of his family is given as Vātalaviḍima. Lines 18-20 say that the above gift was made a permanent revenue-free holding by means of the copper-plate charter. Some of the usual imprecatory and benedictory verses are quoted in lines 24-33.

A prose passage inserted between verses 9 and 10 says that the grant was made on Monday when the *tithi* was *dēvōtsava-dvādaśī* and the *nakshatra* Rēvatī. As all the *dvādaśīs* are associated with the god Vishṇu, the *ishṭa-dēvatā* of the donor, it is difficult to determine, in the absence of any indication regarding the month and fortnight, the particular *dvādaśī* referred to in the passage.

The concluding lines (lines 40-42) give the names of the persons associated with the grant. The charter was registered with a seal (*lāñchhita*), by Jīvalōka-mahādēvī who seems to have been a queen of Nēṭṭabhañja Tribhuvanakalaśa, issuer of the charter. The grant is said to have been approved (*anumata*) by Bhaṭṭa Arkadēva, while it was taken to the donee's home or executed (*pravēśita*) by the *Pratihāra* (officer in charge of the palace-gate and head of the palacegaruds) Rāula. It is further said that the grant was assented to (*anujñāta*) by the Vārguli (bearer of the king's betel-box) Mahindapa. The plates were engraved by the *arkasālin* (*i.e., akshaśālin* or goldsmith) Napa who also engraved the Dasapalla plates of Śatrubhañja Tribhuvanakalaśa.

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## No.27
## TWO BHANJA COPPER-PLATES

Location : Not known

Date : 11th century A.D.

Script : Gauḍiya alphabet

Language : Sanskrit

King : Māhārāja Raṇabhañja and Rā. Bhañja

Dynasty : Bhañjas of Khijjiṅga

Reference : J. Sundaram, *EI.*, XXXVII, pp. 233-240

### PLATE A
### Text

Metres: Vv. 1 *Āryā;* 2 - 4 *Upagīti*

सिद्धम्। श्रीरणभञ्जदेवस्य। स्वस्ति।

सकलभुवनैकनाथो भवभयभिदुरो भवो भवानीशः।

विविधसमाधिविधिज्ञः सर्व्वज्ञो वः शिवायास्तु ॥१॥

आसीत्कोट्याश्रम इति महातपोवनाधिष्ठाने।

मायूराण्डं भित्वा गणदण्डो वीरभद्राख्यः ॥२॥

प्रतिपक्षनिधनदक्षो वसिष्ठमुनिपालितो नृपतिः।

तस्यादिभञ्जवंशे रिपुवनदावानलः ख्यातः ॥३॥

शूरः शुचिर्व्विनीतो जातः श्रीकोट्टभञ्जाख्यः।

श्रेष्ठः श्रीमानसंख्यसामन्तनृपतिसदार्च्चितचरणः ॥४॥

श्रीदिशाभञ्जपक्षस्थितस्तस्य सुतः सुरसमो बलवान्।

वरिष्ठः शूरः समुन्नतयशाः प्रविजितशत्रुः ॥५॥

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राजा युधिष्ठिर इवावनीपालने च।

नित्यं रतः कुशलकर्म्मविधौ प्रसक्तः ॥६॥

खिज्जिङ्गकोट्टवासी हरचरणाराधनक्षपितपापः।

श्रीरायभञ्जदेवः सविनयं प्राह च भूपालान् ॥७।

तस्य सुत खिजीङ्गकोट्टवासी हरचरणाराधन।

क्षपितपापो भञ्जमहाराजश्रीरणभञ्जदेवः कुशली ॥८॥

सानुनयं प्राह भूपालान्। आडग्रामविषये वाणिवदाग्रामः प्राग्विदित-

चतुस्सीमावच्छिन्नः वीखतीविनिर्गत कुशिकगोत्रवैश्वामित्रदैवरातौदल-

प्रवरभट्टलोकमित्रस्य पौत्राय भट्टहरिमित्रस्य पुत्राय श्रीभट्टनारायणमित्राय

सामान्यताम्ब्रशासनीकृत्याचाटभटप्रवेशः मातापित्रोरात्मनश्च पुण्य-

यशोभिवृद्धये प्रतिपादितोस्माभिः। तदस्या दत्तेर्धर्म्मगौरवाद्यावदा-

चन्द्रार्क्कक्षितिसमकालं धर्मदाक्षिण्य तया

## PLATE B

....................................................

....................ष्ठमुनिपालितो नृपतिः।

त.... वंशे रिपुवनदावानलख्या ..

....नीतो जातः श्रीकोट्टभञ्जनामाख्यः॥

श्रीमानसंख्यसामन्तनृपतिसदार्च्चितचरणः ॥४॥

श्री .. भञ्जपक्षस्थितः तस्य भ्रातृजः सुरसमो

ब... रिष्टः शूरः समुन्नतयशाः प्रविजितशत्रुः ॥५॥

... धिष्ठिर इवावनिपालने च नित्यं रतः कुशल कर्म्म ... क्तः ॥६॥

खिजिङ्गकोट्टवासी हरचरणाराधनक्षपित ..।

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श्रीदुर्जयभञ्जदेवः सानुनयं प्राह भूपालान् ॥७॥

तस्य सुतः खिजि . . . वासी हरचरणाराधनक्षपितपापो।

भञ्जमहाराजः श्रीरा . भञ्जदेवः कुशली ॥८॥

सानुनयं प्राह भूपालान्।

नाम्हारित्रवि . . जाणीग्रामः पागुरशिलापाटकः प्राग्विदित . . . .

वीखतीविनिर्ग्गतकुशिकगोत्र वि . . . . . . . . . . . लप्रवरभट्टहरिमित्रस्य .

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . चन्द्रार्क्कक्षिति

. . . . . . . . . .

बहुभिर्व्वसुधा . . राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥९॥

मा भूदफलशङ्का वः पर . . . . . . . . . त्फ . . . . परदत्तानुपा . . .

. ॥१०॥

म् परदत्तां वा यो हरेत वसुन्धराम्।

स वि . . . . . . पितृभिः सह पच्यते ॥११॥

हरते हा . . . . . . . . . मोवृतः।

स बद्धो वारुणैः पाशैः . . . . नीषु जायते ॥१२॥

क्षितिरियं . . . . . . हु . . . . . रमिदं च विनस्मर ॥१३॥

न्यूनाक्षरमधिका . . . . परि लिखितं तत्सर्व्वं प्रमाणमिति ॥

## Summary

These two inscriptions, called A and B, consist of a single plate each with writing on both the sides. In plate A, the text is almost complete and there are 16 lines of well-executed and well-preserved writing on each side. The seal of the plate is soldered on to the top of the plate.

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The round seal contains the figure of a couchant bull facing a trident on the proper left with a crescent above it, all cut in relief on a counter-sunk surface. The legend reading *Śrī-Raṇabhañjasya,* is engraved below these symbols. There seems to have been a seal similarly attached to the other copper-plate (plate B). Plate B contains a total number of 34 lines of writing which is very much damaged only the central portion being fairly clear.

Both the inscriptions are written in Sanskrit verse and prose. As in the other plates of the Bhañja rulers the language is full of mistakes. An interesting feature of these two records is that in both of them not only the issuers of the respective charters but also their fathers, are described as addressing all the kings regarding the grants. This fact indicates that the drafters of these documents simply copied the introductory part of the text; *i.e.,* verses 1 to 7 from that of their fathers without the least alteration.

Plate A commences with the *Siddham* symbol followed by the expression *śrī-Raṇabhañjadēvasya* meaning that the charter under question is of the king of that name. It is followed by the auspious word *svasti* and an invocatory verse (verse 1) in praise of Śiva who was evidently worshipped by the Bhañja ruler who issued the charter and by his predecessors. Then follows the introductory portion comprising seven verses (verses 2-8). It is stated that in the place called Kōṭyāśrama[1] there emegred from a pea-hen's egg the king Gaṇadaṇḍa Virabhadra who was protected by the sage Vasishṭha (verses 2-3). In this Ādibhañja family was born the king named Kōṭṭabhañja, the overlord of numerous *sāmantas* (verses 3-4). His son Rāyabhañja, the worshipper of Hara was on the side of (*paksha-sthita*) Diśābhañja and had his seat at Khijiṅgakōṭṭa[2] (verses 5-7). His son was Bhañjamahārāja Raṇabhañja, who too was a worshipper of Hara and had his seat also at Khijiṅgakōṭṭa (verse 8).

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Then follows the formal portion of the grant in prose in lines 19-30. It records Raṇabhañja's grant, by means of a copper-plate charter, of the village Vāṇivadā in Āḍagrāma-*vishaya* to Bhaṭṭa Nārāyaṇamitra, son of Bhaṭṭa Harimitra and grandson of Bhaṭṭa Lōkamitra, who belonged to the Kuśika-*gōtra* with the *triṛishipravara, viz.,* Viśvāmitra, Daivarāta and Audala, and hailed from Vikhatī (lines 19-27). Then follows the injunction that this village granted for the merit and fame of the donor and of his parents should not be entered by the *Chāṭas* and *Bhaṭas* (lines 27-30). Then follows the incomplete imprecatory portion (lines 30-32) which requests all to honour this gift for all time to come.

The extant portion of plate B shows that all the eight verses of the intorductory part are more or less identical with those of plate A. The only difference is that the names of Kōṭṭabhañja's nephew Durjayabhāja and of the latter's son Rā.bhañja, the issuer of the charter, are substituted here in the place of Rāyabhañja and his son Raṇabhañja of palte A. The partly preserved name of the issuer of the present grant, *viz.,* Rā.bhañja reminds us of the name Rāyabhañja of the plate A and of Rājabhañja of the Bāmanghāṭī plate. These eight verses are followed by a prose passage wherein the Bhañjamahārāja is seen addressing the kings and making a grant probably of a village to a Brāhmaṇa. The details regarding the donee and the village granted are lost in the erased portion at the end of the plate. But this much is clear that the donee, as in plate A, hailed from Vikhatī and belonged to the Kuśika-*gōtra* and that he was a grandson (?) of Harimitra who was probably identical with the father of Nārāyaṇamitra, the donee in plate A. These details as clearly seen and as deduced suggest that this record was issued later but not long after plate A.

The importance of these plates lies in that they enable us to understand better the genealogy of the Bhañjas of Khijiṅgakōṭṭa. According to the present plates

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it is clear that Koṭṭabhañja had besides Digbhañja, another son named Rāyabhañja who was an ally of Diśābhañja (*Diśābhañja-paksha-sthita*). As Diśābhañja seems to be the same as Digbhañja, we have to conclude that Rāyabhañja held a subordinate position to Digbhañja, his brother. The son of this Rāyabhañja was Bhañja-mahārāja Raṇabhañja, the issuer of the charter A. He seems to be identical with *mahārāja* Raṇabhañja, son of Vibhramatuṅga of the Ādipur plates (*USVAE.,* vol.VIII, No.24) as indicated by the title *mahārāja* which is not applied to Raṇabhañja, whose father is said to have been Digbhañja or Durjayabhañja. So the father of the *mahārāja* Raṇabhañja of our record and the Ādipura plates must have been identical and Vibhramatuṅga must be taken to have been a title of Rāyabhañja rather than that of Digbhañja.

According to plate B Kōṭṭabhañja had a nephew (*bhrātṛija*) named Durjayabhañja, whose son was Rā.bhañja.

Genealogy supplied by these two plates and the details about the donees in the two records, suggesting that the donee of plate B was only removed by one generation from that of plate A, lead to the conclusion that the son of Durjayabhañja ruled in Khijiṅgakōṭṭa later than but not long after Raṇabhañja.

Basing on the identity of Raṇabhañja of the present plates with the king figuring in the subscript of the Ādipur plates referred to above, and assuming that the latter record is dated in the year 193 of the Bhaumakara era[3], it is concluded that plate A under discussion must have been issued round about the year 193 of Bhaumakara era, *i.e.*, 1024 A.D. The son of Durjayabhañja of plate B could have ruled subsequent to year 193.

## Notes

1. Kōṭyāśrama has been identified with Kuting, 32 miles from Baripadā (*EI.*, XXXVII, p.236).

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2. Khijjiṅgakōṭṭa has been identified with modern Khiching, 90 miles to the west of Baripadā (*ibid.*).

3. It may be noted that the date mentioned in the subscript of the Āḍipur plates referred to here was read as year 293 and referred to the Harsha Era of 606 A.D. (*EI.*, XXV., p.153).

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## No.28
## BHANJA GRANT FROM KHICHING

Location : Khiching, Old Mayūrbhañja State, Orissa

Date : Regnal year 3 (11th century A.D.)

Script : Gauḍiya alphabet

Language : Sanskrit

King : Mahanmadāhavabhañja

Dynasty : Bhañjas of Khijjiṅga

Reference : D.C. Sircar, *EI.*, XXX, pp. 220-225

### Text

Metres: Vv. 1, 7 *Āryā;* 2-5 *Upagīti;* 6 *Vasantatilakā;* 8-10 *Anushṭubh;* 11 *Drutavilambita;* 12 *Pushpitāgrā*

सिद्धम्। स्वस्ति ॥

सकलभुवनैकनाथो भवभयभिदुरो भवानीशः।

विविधसमाधिविधिज्ञः सर्व्वज्ञो वः शिवायास्तु ॥1 ॥

आसीत् कोट्टाश्रममहातपोवनाधिष्ठाने।

मायूराण्डं भित्त्वा गणदण्डो वीरभद्राख्यः ॥2 ॥

प्रतिपक्षनिधनदक्षो वशिष्ठमुनिपालितो नृपतिः ॥3 ॥

तस्यादिभञ्जवंशे रिपुवनदावानलः ख्यातः।

शूरः शुचिर्व्विनीतो जातः श्रीकोट्टभञ्जाख्यपुत्रः ॥4 ॥

तदानुरूपः श्रेष्ठः श्रीमदसंख्यातसामन्तः।

नृपतिशतार्च्चितचरणः श्रीरणभञ्जो जगत्प्रथितः ॥5 ॥

तस्यात्मजः स्मरसमो बलवान्वरिष्ठः

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शूरः समुन्नतयशाः प्रविजित्य शत्रून्।

राजा युधिष्ठिर इवावनिपालने च

नित्यं रतः कुशलकर्मविधौ प्रसक्तः ॥6॥

खिज्जिङ्गकोट्टवासी हरचरणाराधनक्षयितपापः।

श्रीमहन्मदाहवभञ्जदेवः सानुनयं प्राह भूपालान्॥7॥

पांसुराविषयप्रतिबद्धमोकुगग्रामः सजलस्थलः चतुस्सीमावच्छिन्नः शासनीकृत्य पालकपुत्राय कालशर्माय मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये भगवतं शङ्करभट्टारकमुद्दिश्य प्रदत्तोस्माभिः। उक्तं च धर्मशास्त्रे।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥8॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।

स्वदत्तात्फलमानन्त्यं परदत्तानुपालने॥9॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥10॥

अपि च।

क्षितिरियं कुलटेव बहुप्रिया हतशरीरमिदं च विनश्वरम्।

सुकृतमद्य न चेत् क्रियते ध्रुवं सपदि धक्ष्यति वोनुशयानलः॥11॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

सकलमिदमुदाहृतं च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः॥12॥

संवत् (३) . . . .

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## Summary

This inscription, engraved on both sides of a single copper-plate, consists 33 lines of fairly deeply incised but not so well-preserved writing. On a projection at top centre of the plate is affixed a circular seal bearing the emblem of a lotus on stalk, above which there is a couchant bull facing proper right and flanked by a few indistinct devices. Above the bull is the legend in two lines:

(1) *Śrī-māhadā-* (2) *bhanjadēvasya, 'of Māhadābhañja-dēva'* This inscription is written partly in verse and partly in prose. It records the royal grant of a village made in favour of a Brāhmaṇa.

The charter begins with a verse in adoration to Bhava, *i.e.,* Śiva. Verse 2 says how the *Gaṇadaṇḍa,* called Vīrabhadra, came out by breaking the egg of a pea-hen in the great hermitage called Kōṭṭāśrama.[1] He is said in the next half verse to have been a king reared by the sage Vasishṭha and an expert in killing his enemies. The following verse says that in his family, called Ādi-Bhañja, was born a heroic son named Kōṭṭabhañja. In the next verse Raṇabhañja is introduced not, however, exactly as the son of Kōṭṭabhañja. The next verse introduces śrī-Mahanmadāhavabhañjadēva as the son of Raṇabhañja, as a resident of Khichiṅga-kōṭṭa[2] and as a devotee of Hara (Śiva). The prose portion (lines 16-20) that follows these verses records the grant of the village called Mōkuga, attached to the Phaṁsarā (?) *vishaya,* made by the king in favour of one Kalasarma (probably Kālaśarman), son of Pālaka. The grant was made in the name of *Bhagavat* Śaṅkara-bhaṭṭāraka, *i.e.,* the god Śiva. The donor seems therefore to have been a Śaiva.

Then there are five imprecatory and benedictive verses followed by the year 3 apparently referring to the reganl reckoning of the reingning monarch, with which the charter concludes.

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The issuer of the present charter was a son of the Ādibhañja king Raṇabhañja, two of whose records are known to be dated respectively in the years 288 and 293 of an unspecified era which is said to be the same as the reckoning used by the imperial Bhauma-Kara dynasty of Orissa. This Bhauma-Kara era is said to have started in 831 A.D. Thus the dates of Raṇabhañja's inscriptions would appear to correspond to 1119 and 1124 A.D. It is stated that the Bhañjas could not have continued their independent rule in the Mayurbhanj region for a long time after the expiration of Bhauma-Kara suzerainty in lower Orissa by the Sōmavaṁśis of upper Orissa in the first half of the eleventh century and the extermination of the Sōmavaṁśis from the said region by the great Gaṅga monarch Anantavarman Chōḍagaṅga about the beginning of the next century. Then it is said that the practice of writing numbers by symbols instead of figures of the decimal system, which is exhibited by Raṇabhañja's records, became obsolete in Orissan epigraphy before the middle of the eleventh century. Finally it is suggested that as in some other early medieval Orissan records the symbol looking like that for 200 in the inscriptions of Raṇabhañja actually stands for 100. The reading of the dates of Raṇabhañja's records may thus be really the years 188 and 193 of the Bhauma-Kara era, corresponding respectively to 1019 and 1024 A.D. The present inscription is thus assigned to a date about the middle of the eleventh century A.D.

The importance of the record under discussion lies in the fact that it reveals the name of a new king of the Ādi-Bhañja dynasty of Khijjiṅgakōṭṭa.

## Notes

1. Kōṭṭāśarma (or Kōṭyāśrama) has been identified with Kuting 32 miles from Bāripadā (*EI.*, XXV, p.154).

2. Khichiṅga-kōṭṭa (Khijjiṅga-kōṭṭa of other records) has been identified with the modern Khiching, 90 miles to the west of Bāripadā (*ibid.*, p.153).

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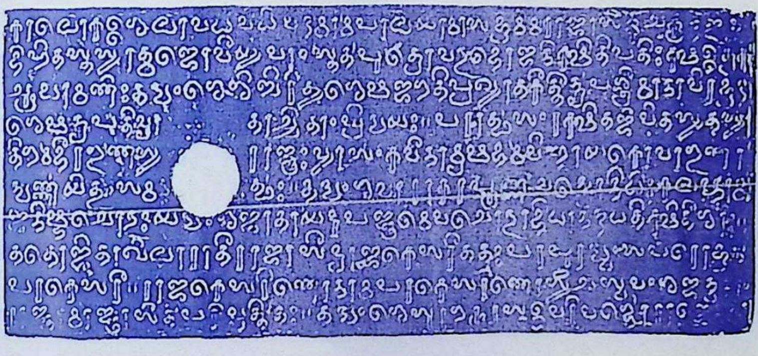
# S.No.6 - Inscription No.29

SANSKRIT PORTION.

*i,a.*

*i,b.*



*ii,a.*

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## No.29
## THE LARGER LEIDEN PLATES (OF RAJARAJA I)

| | |
|---|---|
| Location | : Leiden University Museum, Holland |
| Date | : Regnal year 21 = 1005 A.D. |
| Script | : Grantha |
| Language | : Sanskrit |
| King | : Rājarāja I |
| Dynasty | : Chōḷa |
| Reference | : K.V. Subrahmanya Aiyer, *EI.*, XXII, pp.213-223 and 238-243 |

### Text

**Metres:** Vv. 7, 8, 11, 14, 23, 26, 27, 35-37, 40-45, 47, 48 *Anushṭubh;* 32 *Mālabhāriṇī;* 12, 21, 30, 39 *Mandākrāntā;* 13 *Mañjubhāshiṇī;* 9 *Praharshiṇī;* 10 *Rathōddhatā;* 24 *Ruchirā;* 1, 4, 18, 19, 33 *Śārdūlavikrīḍita;* 2, 3, 20 *Sragdharā;* 5, 6, 15, 17, 22, 28, 34, 38, 46 *Upajāti;* 29 *Vaṁśastha;* 16, 25, 31 *Vasantatilakā*

सिद्धम् । स्वस्ति ॥ स्वस्ति श्री ॥

लक्ष्मीपीनपयोधरद्वयतटीकाश्मीरपंकांकिता

भ्राम्यन्मन्दरतुंगशृंगकषणभ्राजिष्णुहेमांगदाः ।

रक्षन्तो हरिनीलनीलवपुषो लोकत्रयं शार्ङ्गिण

श्शार्ङ्गाद्यायुधशोभिनश्श्रियमलं पुष्णन्तु वो बाहवः ॥१ ॥

यावत् कैलासशैले विहरति भगवानिन्दुमौलिस्स्वदेव्या

यावत् क्षीराम्बुराशौ हरिरहिशयने योगनिद्रान्तनोति ।

यावद्ध्वान्तन्नितान्तं व्यपनयति रविर्व्विश्वलोकैकदीप

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स्तावत् पायादपायादयमखिलमहीमण्डलश्चोळवंशः ॥२ ॥

आसीदाद्यो नृपाणाम्मनुरहिमकराद्विश्वलोकैकनेत्रा

दिक्ष्वाकुस्तत्तनूजोजनि नृपमकुटश्रेणिलीढांघ्रिपीठः ।

मान्धाता धातृकल्पो गुणनिधिरभवत्तत्कुले भूमिपालो

यो लोकालोकशैलावधि विधिवदिमां पालयामास भूमिम् ॥३ ॥

राजासीन्मुचुकुन्द इत्यभिहितस्तस्यात्मजो वीर्य्यवां

स्तत्पुत्रो वळभोजनि क्षितिपतिः क्षत्रैकचूडामणिः ।

तद्वंशे शिबिरित्यशेषजगति प्रख्यातकीर्त्तिर्न्नृप

श्श्रीमानाविरभूदशेषनृपतिव्राताच्चितांघ्रिद्वयः ॥४ ॥

परार्त्थसंरक्षितजीवितस्य तस्यातिगम्भीरगुणस्य राज्ञः ।

व्यासं कवीनामृषभं विहाय को वा गुणान्वर्ण्णयितुं समर्त्थः ॥५ ॥

तद्वंशवाराकरपूर्ण्णचन्द्रो निधिः कलानामजनिष्ट चोळः ।

यद्वंशजाता यदुपज्ञमेव चोळभिधानन्दधति क्षितीशाः ॥६ ॥

ततो जिताखिलाराती राजासीद्राजकेसरी ।

ततः परपुरद्ध्वंसपरोभूत् परकेसरी ॥७ ॥

राजकेसरिणो नाम परकेसरिणोस्य च ।

स्ववंशजन्मनांराज्ञामाज्ञासीत् परिवृत्तितः ॥८ ॥

तद्वंशे सुरगुरुरस्तवैरिवर्गो

राजेन्द्रो रविकुलकेतुराविरासीत् ।

यो जित्वा रणभुवि मृत्युमप्यजय्य

न्दुष्प्रापामलभत मृत्युजित्समाख्याम् ॥९ ॥

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व्याघ्रकेतुरभवत्तदन्वये वैरिवारणमृगाधिपो नृपः ।

पञ्चपोजनि तदन्वये बली पार्त्थिवोर्त्थिजनकल्पपादपः ॥१० ॥

अरिकालो महीपालः करिकालस्तदन्वये ।

आविरासीदसौ चक्रे कावेरीतीरबन्धनम् ॥११ ॥

कोच्चंकण्णानभवदखिलक्ष्माधिपाराधितांघ्रि

र्व्वंशे तस्य प्रथितमहिमा शम्भुपादाब्जभृंगः ।

कोक्किळ्ळिश्रीपतिरमलधीरन्ववाये तदीये

भूपालोभूदखिलनृपतिश्रेणिचूडार्च्चितांघ्रिः ॥१२ ॥

विजयालयोजनि तदन्वये जयी विजिताखिलावनितलो महाबलः ।

प्रणमन्नृपेन्द्रमकुटस्थलक्षलन्मणिरश्मिरञ्जितपदाम्बुजद्वयः ॥१३ ॥

आदित्यो भूभृतस्तस्मादुदगादमितद्युतिः ।

ध्वस्तारातिमहीपालद्ध्वान्तचक्रः प्रतापवान् ॥१४ ॥

अनन्तरत्नप्रकरैकवासादुदारसत्त्वादुदियायतस्मात् ।

परान्तको विश्वहिताय राजा राजेव दुग्धाम्बुनिधेः कलाभिः ॥१५ ॥

आचक्रवाळमवनिं स विजित्य सर्व्वां

रक्षन् सुखेन कलिकालतमोंशुमाली ।

ग्रामान्निवेश्य विविधान्महतो यशोभि

श्शुभ्रीचकार शरदभ्रनिभैर्द्दिगन्तान् ॥१६ ॥

स्वबाहुवीर्य्यार्वजिताखिलाशामुखोपनीतामलहाटकेन ।

समावृणोन्मन्दिरमिन्दुमौलेर्व्व्याघ्राग्रहारे रविवंशकेतुः ॥१७ ॥

तस्याशेषनरेन्द्रवन्दितपदद्वन्द्वस्य पुत्रास्त्रय

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स्त्रे आग्निद्युतयोभवन्नरपतेस्सुत्रामतुल्यश्रियः ।
राजादित्य इति क्षितौ निगदितश्श्रीगण्डरादित्य इ
त्युक्तोरिञ्जय इत्याशेषजगति ख्याताभिधानो बली ॥१८ ॥
संरक्ष्य क्षितिमम्बुराशिरशनान्धर्म्मानुयाते दिवम्
याते तत्र परान्तके परबलद्ध्वंसैकदक्षेनृपे ।
भूपालावलिमौलिलीढचरणद्वन्द्वस्तदीयात्मजो
राजादित्य इति श्रुतस्स बलवानासीदवन्याः पतिः ॥१९ ॥
राजादित्यस्स वीरो रविकुलतिलकः कृष्णराजं ससैन्यं
संक्षोभ्याक्षोभ्यमाजौ निजनिशितशरैस्सम्पतद्भिस्समन्तात् ।
नागेन्द्रस्कन्धवर्त्ती विदलितहृदयस्तन्निशातेषुपातै
रारुह्योच्चैर्व्विमानन्त्रिभुवनमहितो वीरलोकञ्जगाम ॥२० ॥
राजादित्ये सुरपुरवधूवक्रपंकेरुहाणाम्
प्रीतिं कर्त्तुं गतवति महातेजसि क्ष्मामशेषाम् ।
वीरोरक्षत् क्षपितसकलारातिसान्द्रान्धकारो
भ्राता तस्य प्रथितमहिमा गण्डरादित्यवर्मा ॥२१ ॥
उत्पाद्य पुत्रम्मधुरान्तकाख्यं कवेरकन्योत्तरतीरभूमौ ।
ग्रामम्महान्तञ्च निजेन नाम्ना परत्रहेतोस्स दिवञ्जगाम ॥२२ ॥
तस्मिन्दिवं गते देवे शशास सकलाम्महीम् ।
अरिञ्जयोरिभूपालवनदावानलो बली ॥२३ ॥
अरिञ्जयादजनि पुरान्तकोपमः परान्तकः परनृपचक्रमर्द्दनः ।
अपालयज्जलनिधिमेखलाम्महीं सुखेन यो निजगुणरञ्जितप्रजः ॥२४ ॥

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चेवूरनामनि पुरे निजचारुचाप

मुक्तातिशातशरराशिनिरन्तराशः ।

शातासिभिन्नरिपुदन्तिगिरीन्द्रनिर्य्य

द्रक्तापगा बहुविधा निरवर्त्तयत् सः ॥२५॥

करिकालान्यनामानमादित्यमुदपीपदत् ।

राजराजश्च राजेन्द्रो रविवंशशिखामणिम् ॥२६॥

सुरलोकपरित्राणपरे तस्मिन् परान्तके ।

नरलोकपरित्राणमादित्यो विधिवद्व्यधात् ॥२७॥

स वीरपाण्ड्येन सहेलमाजौ चिक्रीड बालो मनुवंशदीपः ।

मतंगजेनेव मदोत्कटेन मृगेन्द्रशावो बलगर्व्वितेन ॥२८॥

दिवं गते तत्र नराधिपाधिपे स गण्डरादित्यसुतो महाभुजः ।

अपालयद्वारिधिमेखलाम्महीम्महेन्द्रकीर्त्तिर्म्मधुरान्तको नृपः ॥२९॥

तस्मिन्याते त्रिदशनिलयन्त्रातुमुर्व्वीपतीन्द्रे

वीरो विश्वक्षितिपतिलसन्मौलिलीढांघ्रिपीठः ।

दोष्णा शेषोरगपतितनुश्रीमुषा राजराजो

गुर्व्वीमुर्व्वीधुरमुदवहच्चोळवंशप्रदीपः ॥३०॥

जित्वा सपाण्ड्यतुलुकेरळसिंहळेन्द्र

सत्याश्रयादिनृपतीन्निजबाहुवीर्य्यात् ।

आदाय तत्करितुरंगमरत्नराष्ट्रा

ण्याशा दशापि यशसा धवळीचकार ॥३१॥

कृतदिग्विजयस्स राजराजः करदीकृत्य महीपतीनशेषान् ।

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न्यवसत् स्वपुरे सुखन्नृपेन्द्रस्त्रिदिवे लोकनमस्कृतो यथेन्द्रः ॥३२॥

आ शैलादहिमांशुजन्ममहितादा दक्षिणाम्भोनिधे

रा चास्ताह्वयपर्व्वतात् गिरिपतेरा शम्भुनाधिष्ठितात्।

राजानो निजवंशरक्षणपरा भोक्तुञ्च भोगान्बहू

न्नीत्या नित्यविनोदपादकमलद्वन्द्वं समाशिश्रियन् ॥३३॥

यतस्स राजा निजपादभाजां राज्ञामुदारो बहुधाश्रयोभूत्।

अतः पृथिव्याममितप्रभावं राजाश्रयन्तन्निगदन्ति सन्तः ॥३४॥

सोयमखिलकलाकलापपारावारपारदृश्वाशेषनृपचक्रचारुचामीकरकिरीट-कोटिघटितानेकमाणिक्यमरीचिपुञ्जपुञ्जरीकृतपादपीठो राजराजो राजकेसरिवर्म्मा स्वसाम्राज्यवर्षे एकविंशतितमे निखिलधरणि-तिलकायमाने क्षत्रियशिखामणिवळनाडुनाम्नि महति जनपदनिवहे पट्टनक्कूर्रनाम्निजपदेनेकसुरसदनसत्रप्रपारामाभिरामे विविधसौधराजिराज-माने नागीपत्तने निजमतिविभवविजितसुरगुरुणा बुधजनकमलवन-मरीचिमालिनार्त्थिजनकल्पपादपेन शैलेन्द्रवंशसम्भूतेन श्रीविषया-धिपतिना कटाहाधिपत्यमातन्वता मकरद्ध्वजेनाधिगतसकलराज-विद्यस्य चूलामणिवर्म्मणः पुत्रेण श्रीमारविजयोत्तुंगवर्म्मणा स्वपितुर्न्नाम्ना निर्म्मापितमधरीकृतकनकगिरिसमुन्नतिविभवमतिरमणीयञ्चूळामणिवर्म्म-विहारमधिवसते बुद्धाय तस्मिन्नेव जनपदनिवहे पट्टणक्कूर्रनाम्निजनपदे करिणीपरिक्रमणविस्पष्टसीमाचतुष्टयमाणैमंगलाभिधानं ग्राममदात् ॥

इत्थन्देवेन दत्तस्य स्वपित्रा चक्रवर्त्तिना।

ग्रामस्यास्य गते तस्मिन्देवभूयम्महौजसि ॥३५॥

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तत्सिंहासनमारूढस्तत्पुत्रो मधुरान्तकः ।

शासनं शाश्वतन्धीमान् कारयित्वादिशन्नृपः ॥३६ ॥

शेषोशेषाम्महीं यावद्धत्तेशेषोरगेश्वरः ।

स्थेयात्तावन्विहारोयं विभवेन सहावनौ ॥३७ ॥

सोयं कटाहाधिपतिर्ग्गुणानान्निवासभूमिर्म्महितप्रभावः ।

आगामिनः प्रार्त्थयते नरेन्द्रान् धर्म्मं सदेमम्ममरक्षतेति ॥३८ ॥

ग्रामे रम्ये जगति महिते कोट्टयूराभिधाने

लक्ष्मीधामन्यजनि विमले यो वसिष्ठान्ववाये ।

सत्संसेवी विमलचरितोनन्तनारायणाख्य

स्सोयन्धीमानरचयदिमामग्रजन्मा प्रशस्तिम् ॥३९ ॥

तस्य राज्ञो महीं सर्व्वान्धर्म्मेन परिरक्षतः ।

अजय्यस्य जिताशेषरिपुभूपालसंहतेः ॥४० ॥

महाधिकारी मतिमांस्तिल्लयाळिसमाह्वयः ।

यज्जन्मभूरभूद्भूमौ काञ्चिवायिलिति श्रुतः ॥४१ ॥

यो राजराजमूवेन्दवेळिति प्रथितो भुवि ।

तन्नियोगादिदं सोयं शासनं साद्ध्वकारयत् ॥४२ ॥

कटाहाधिपतेस्तस्य नियोगात्तुववूरवान् ।

अणुक्क इति विख्यातश्श्रीमानटिकळात्मजः ॥४३ ॥

विनीतो गुणसम्पन्नस्स्वामिकार्य्यहिते रतः ।

शासनं शाश्वतमिदमचीकरदुदारधीः ॥४४ ॥

राजराजमहाचार्य्यो वासुदेवापराह्वयः ।

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अकृष्णचरितः कृष्णसम्भवोपि महामतिः ॥४५॥

श्रीरंगदामोदरनामधेयौ कृष्णात्मजौ कृष्णपदाब्जभृंगौ ।

कृष्णाभिधानोपि च वासुदेवशरीरजो नीरजचारुनेत्रः ॥४६॥

आरावमृतपुत्रश्च पुरुषोत्तमसंज्ञितः ।

स्पर्द्धमानोक्षरन्यासे चित्रगुप्तेन चित्रगुः ॥४७॥

होव्यान्ववायतिलकाः काञ्चीपुरसमुद्भवाः ।

प्रशस्तिमेनामलिखन् पञ्चैते चित्रकारिणः ॥४८॥

## Summary

This is inscription, engraved on a set of 21copper-plates held together by a massive ring bearing a seal with 16 knobs at about equal distances from each other round the margin. The central field contains, on the left, two fishes- the scales, fins, gills, eyes and mouth of which are all clearly expressed; and on the right, an animal seated dog-fashion, with its tail brought forward to touch the nearer of the fishes:- from the large tusk in its mouth, it is probably intended for a tiger – the Chōḷa symbol. Over it is a *chhatra* with a *chāmara* on each side, the handles resting on the heads of two small pillars resembling lamp-stands,-each stand having a cloth knotted round the middle of it. The tops of these resemble lamp flames. A well-raised circle, double below, surrounds all this; and outside it, in raised characters of the Chōḷa-Grantha type, is the legend beginning at the bottom:-

Ētad-Rājēndra – Chōḷasya Parakēsarivarmmaṇaḥ |
Rājad – rājanya – makuṭa – śrēṇī – ratnēshu śāsanam ||

The writing on the plates was written first on wax tablets and from these the copper-plates were cast.

The inscription has been very neatly executed from beginning to end. It is in two sections. The first

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section is in the Sanskrit language and written in the Grantha alphabet. It contains 111 lines of writing and covers the obverse and reverse sides of five plates. Except the first plate the rest are marked with the numerals 2 to 5 on the obverse sides, near the top of the ring hole, either to its left or right. These numerals are in smaller characters than the letters of the inscription.

The language and alphabet of the second section is Tamiḻ, though Grantha letters are used in some words of Sanskrit origin. It contains 332 lines of writing and covers the obverse and reverse sides of sixteen plates. These plates are marked with the numerals 1 to 16 as in the Sanskrit portion.

The inscription records the gift by the Chōḷa king Rājarāja I, of a village made in favour of a shrine of the Buddha; and that after Rājarāja I had passed away, his son Madhurāntaka caused a permanent edict to be made for the village granted by his father.

In the Sanskrit portion, the first verse is in praise of Vishṇu while the second is an invocation to the gods for the continuance of the Chōḷa family. Verses 3 and 4 introduce certain mythical ancestors of the solar family to which the Chōḷas belonged. They are Manu, the son of Sūrya; his son Ikshvāku; the virtuous Māndhātṛi born in his family; his son Muchukunda; his son Vaḷabha; and Śibi born in his family. Of the last, the poet exclaims "who, excepting Vyāsa, could extol the qualities of the king who protected his life only for the benefit of others (v.5.). The eponymous Chōḷa is then introduced as being born in his family (v.6). It was after his name that the kings born in the family were called Chōḷas. This is of importance in indicating that the name Chōḷa was first applied to a person, and then to the family, to the people and to the country. In this family was Rājakēsarin and in the latter's family was Parakēsarin (v.7). It is stated that the names, or rather the titles, Rājakēsarin and Parakēsarin

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were borne alternatively by kings born in the Chōḷa family (v.8). Thus it is made clear that only ruling members of the line assumed the said titles and not the others. The next person mentioned as belonging to the family is Suraguru who acquired the name Mṛityujit by conquering the god of death (v.9). In his family was Vyāgharakētu whose descendant was Pañchapa (v.10). From here, the information furnished in the plates relates to historical persons. King Karikāla who is described as the god of death to his enemies, is said to have been born in his family. The fact noted about him is that he constructed embankments to the river Kāvērī (v.11). In Karikāla's family was king Kōchchaṅgaṇṇāṉ. He is described as the bee at the lotus feet of Śambhu (v.12). After this came ko-kKiḻḻi. A descendant of Kiḻḻi was Vijayālaya (v.13). Āditya was the son of Vijayālaya (v.14). Āditya's son was Parāntaka (I) (v.15). He is said to have founded big towns, to have effected some conquests and to have covered with gold the temple of Siva at Vyāghrāgrahāra (vv.16-17). Verse 18 states that Parāntaka (I) had three sons named Rājāditya, Gaṇḍarāditya and Ariñjaya. Of these, Rājāditya is said to have been the lord of the earth after Parāntaka I had passed away (v.19), and fighting with the Rāshṭrakūṭa king Kṛishṇa III, he is reported to have met with his end (v.20). It is stated that the statement that contained in verse 19 that Rājāditya became the lord of the earth after Parāntaka (I) is incorrect. Because the battle of Takkōlam, in which Rājāditya lost his life, took place in A.D. 947 and is referred to in a record of A.D. 949, it is evident that he did not survive his father, who lived and reigned, according to an inscription dated in the 48th year, upto at least A.D. 955. From verses 21 and 22 we learn that Gaṇḍarāditya reigned over the Chōḷa dominion and founded a city after his name on the north bank of the Kāvērī, and passed away after a son named Madhurāntaka (Uttama-Chōḷa) had been born to him. The last statement is significant in as much as it indicates that Mdhurāntaka was a child at

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the time of his father's demise. The next seven verses (vv.23-29) state that Ariñjaya, his son Parāntaka II who fought a sanguinary battle at a place named Chēvūr (v.25), and the latter's son Āditya II who is said to have played sportively with Vīra-Pāṇḍya while he was yet a youth (v.28), ruled the kingdom in succession and that Madhurāntaka succeeded Āditya II (v.29). Thus, from the statements of the plates it is evident that three kings Ariñjaya, Parāntaka II and Āditya II held the reins of government only during the minority of Madhurāntaka and gave him the kingdom when he came of age. Verses 30-34 speak of Rājarāja I, the successor of Uttama-Chōḷa. He is said to have conquered the countries of Pāṇḍya, Tulu, Kēraḷa and also Simhaḷēndra and Satyāśraya.

After tracing the pedigree of the Chōḷas the Sanskrit portion of the inscription states that king Rājarāja (I) *alias* Rājakēsarivarman gave in the 21st year of his reign the village of Āṉaimaṅgalam to the lofty shrine of the Buddha in the Chūḷāmaṇivarma-Vihāra, which the ruler of Śrīvishaya[1] and Kaṭāha[2] named Māra-vijayōttuṅgavarman of the Śailēndra family having the *Makara* crest, the son of Chūḷāmaṇivarman, had erected in the name of his father in the delightful city of Nāgapaṭṭaṇa in Paṭṭaṇa-Kūṟṟam, a sub-division of Kshatṛiyaśikhāmaṇi-vaḷanāḍu (ll 73-86) and that after Rājarāja (I) had passed away, his son Madhurāntaka (Rājēndra I) caused a permanent edict to be made for the village granted by his father (vv.35-36). The Sanskrit *praśasti* given in this inscription was composed by a Brāhmaṇa resident of Koṭṭaiyūr named Anantanārāyaṇa of the Vāsishṭha family (v.39); it was ordered by the officer Tillaiyāḷi of Kāñchivāyil, otherwise known as Rājarāja-Mūvēndavēḷ, to be neatly incised (vv.40-42). On the direction of the lord of Kaṭāha and at the instance of Tuvavūravāṉ Aṇukkaṉ, the son of Śrīmān Atikaḷ (Aḍigaḷ), the five artisans of Bhōvya family at Kāñchīpura, *viz,* Vāsudēva *alias* Rājarāja-Mahāchārya, Śrīraṅga and Dāmōdara, the

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two sons of Kṛishṇa, Kṛishṇa son of Vāsudēva, and Purushōttama, the son of Ārāvamṛita incised the *praśasti* and affixed their signatures to it (vv.43-48).

This Sanskrit portion of the inscription, which contains the *praśasti* of the Chōḷa family, was composed later than the Tamiḻ portion and during the time of Madhurāntaka (Rājēndra I), the son and successor of the donor, *i.e.,* the Chōḷa king Rājarāja I. The *praśasti* seems to have been added on as a learned preface to the matter of fact Tamil portion which sets forth in detail everything relating to the grant of the village of Āṇaimaṅgalam to the *paḻḻi* in the Chūḷāmaṇi-vihāra at Nāgapaṭṭaṇam.

## Notes

1. Śrī-Vishaya is the same as Śrī-Vijaya, a kingdom in Sumatra which was included in the empire of the Śailēndras (*EI.,* XXII, p. 282).

2. Kaṭāha has been identified with Keddah in the Malay peninsula (*ibid.*).

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## No.30
## TIRUVALANGADU COPPER-PLATES OF THE 6TH YEAR OF RAJENDRA-CHOLA I.

Location : Tiruvālaṅgāḍu, N. Arcot District, Tamil Nadu

Date : Regnal year 6 (1017 A.D.)

Script : Grantha

Language : Sanskrit

King : Rājēndra-Chōḷa I.

Dynasty : Chōḷa

Reference : *S.I.I.,* III, No. 205.

### Text

**Metres:** Vv. 1, 2, 137 *Sragdharā;* 3, 7, 13, 28, 38, 51, 87, 101, 103, 104 *Vasantatilakā;* 4, 12, 19, 25, 45, 47, 50, 55, 57, 74, 77, 81, 82, 98-100, 109, 110, 118, 119, 126 *Upajāti;* 5, 9 *Praharshiṇī;* 6, 15, 61, 69, 72, 107 *Mālinī;* 8, 62 *Drutavilambita;* 10, 18, 23, 29, 37, 88, 92, 108 *Svāgatā;* 11 *Pramitāksharā;* 14, 35, 36, 39, 44, 53, 59, 70, 76, 79, 85, 89-91, 94-96, 105, 106, 111, 112, 114-116 *Pushpitāgrā;* 16, 43 *Mandākrāntā;* 17, 27, 42, 65, 83, 84, 97, 125, 127 *Śārdūlavikrīḍita;* 20 *Gīti;* 21, 26, 52, 63, 86 *Rathōddhatā;* 22, 24, 41, 49, 67, 73, 113, 120, 122, 123 *Viyōginī;* 30-34, 40, 48, 58, 60, 66, 68, 75, 121, 124, 128-130, 134, 136 *Anushṭubh;* 46 *Vaṁśastha;* 54, 80 *Śālinī;* 56 *Hariṇī;* 64 *Upajāti of Rathōddhatā and Svāgatā;* 71 *Śikhariṇī;* 78 *Āryā;* 93 *Upēndravajrā;* 102 *Indravajrā;* 117 *Mañjubhāshiṇī*

स्वस्ति श्रीकण्ठकण्ठाभरणभुजगराण्मूर्ध्नि माणिक्यमद्धये

दृष्टात्मीयां सलज्जा प्रतिकृतिमपरामंगनां शंकमाना ।

आश्लेषालोलचित्तं कृतचरणनतिप्रार्थनम् वो भवानी

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दिश्यात् पश्यन्त्यधीरन्निजपतिमनिशं सेर्ष्यमर्द्धेक्षणेन ॥१ ॥

वीरश्रीराजहंसीविहरणसरसी विद्वदम्भोजभानु

र्दृष्टादृष्टार्त्थमार्ग्गद्वयपथिकमहालोकसार्त्थैकनाथः ।

सर्व्वक्षत्राधिनाथस्सकलगुणमणिश्रेणिजन्माम्बुराशि

र्व्विश्वक्लेशापहारी चिरमवतु महीमण्डलञ्चोळवंशः ॥२ ॥

पञ्चाशदेव लिपयः परिवृत्तसंख्या

स्संख्यामतीत्य रविवंशगुणा विभान्ति ।

एतैरहं कथममून्कथयामि मह्य

म्मातस्सरस्वति लिपिरपरा विधेयाः ॥३ ॥

आसीत् त्रिलोकीनयनम् विवस्वान् सर्व्वक्षितीशांकुरजन्मभूमिः ।

आद्यो नृपाणाम्मनुराविरासीदन्वर्त्थनामा मननादमुष्मात् ॥४ ॥

इक्ष्वाकुस्समजनि तस्य सूनुरुच्चैर्व्विंत्रस्तत्रिदशरिपुर्म्महाहवेषु ।

मग्नापि स्फुटममले यशःपयोधौ यस्यागादतिमहतीं मुदन्त्रिलोकी ॥५ ॥

सकलजलधिवीचीमेखलालंकृतायाः

पतिरवनियुवत्यास्तत्तनूजो विकुक्षिः ।

नमदखिलनृपेन्द्रव्रातमौलिप्रभाभि

र्व्विरुचितचरणाब्जो वीर्य्यवानाविरासीत् ॥६ ॥

तस्याजनि प्रथितविक्रमशौर्य्यराशि

र्न्नाम्ना पुरञ्जय इति क्षितिपस्तनूजः ।

यस्याखिलञ्जगदवाप्य यशोविकास

श्वेतातपत्रमतिरिक्तमभूदखण्डम् ॥७ ॥

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वृषभरूपधरस्य हरेरसौ ककुदि यत् स्थितवान्निधिरोजसाम्।
युधि जघान सुरेतरसैनिकानजनि तेन ककुत्स्थसमाह्वयः ॥८॥
तत्पुत्रं विमलसितातपत्रचन्द्रच्छायास्तक्षितितलतापमामनन्ति।
कक्षीवत्क्षितिपतिमक्षतप्रभावं गन्धर्व्वैस्सुरसदनेषु गीतकीर्त्तिम् ॥९॥
अर्य्यमा निजभुजाचलमन्थक्षोभितारिजलधेर्हृतलक्ष्मीः।
तस्य सूनुरजनिष्ट विशिष्टस्तूयमानमहिमा जगदीशः ॥१०॥
अजनिष्ट चापगुणघृष्टभुजद्रुमजप्रतापदहनास्तरिपुः।
अनलप्रताप इति तस्य कुले नृपतिः प्रतीतमहिमा जगति ॥११॥
तस्यान्ववायाम्बुधिपूर्णचन्द्रो बभूव वेनः क्षितिपाग्रगण्यः।
तस्यात्मजः पार्थिवसार्त्थनाथः पृथुः पृथुश्रीरभवन्नरेन्द्रः ॥१२॥
वेनस्य दक्षिणभुजान्मथितान्मुनीन्द्रै
र्य्यः प्रादुरास कवची धृतरत्नमौलिः।
सज्यन्धनुः सशरमप्रतिशक्ति बिभ्रत्
देही पराक्रम इवाक्रमनाशनाय ॥१३॥
अतिबलमसुरन्निहत्य धुन्धुं समजनि यो भुवि धुन्धुमारनामा।
नरपतिरयमप्यमुष्य वंशे क्षितिमखिलामशिषद्गुणैकधामा ॥१४॥
समजनि युवनाश्वस्तत्कुले भूमिपाल
स्तपसि यशसि सत्ये सद्गुणे चाद्वितीयः।
सकलभुवनरक्षावप्रमस्य प्रतापं
स्वमनुत सततोत्थं सर्व्वलोकस्समन्तात् ॥१५॥
पुत्रस्तस्य प्रथितमहसो माननीयस्य मान्यै

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र्म्मान्धाताभूद्धृतिमतिरतिश्रीसरस्वत्यधीशः ।
लोकालोकक्षितिभृदवधि क्ष्मान्दयाजन्मभूमी
रक्षाशक्तिस्स्वयमिव चिरम्मूर्त्तिमत्यभ्यरक्षत् ॥१६॥
उद्दामासुरसैन्यरुद्धदिविषत्सेनानिवेशावन
व्यापाराहितजागरस्सुरपतिप्रीत्याप्तनिद्रापरः ।
तत्सूनुर्म्मुचुकुन्द इत्यजनि यस्सद्यस्सकोपोन्मिष
च्चक्षुर्द्दग्धविदग्धकालयवनानन्दन्मुकुन्दो नृपः ॥१७॥
सायकाग्निशलभीकृतशत्रुर्य्यश्चकार वळभीमलघुश्रीः ।
सोप्यभून्महितविक्रमराशिस्तत्कुले वळभ इत्युदिताख्यः ॥१८॥
तस्याविरासीत् पृथुलाक्षनामा सुरासुरौघैरभियाच्यमानः ।
पीयूषसिद्ध्यै पृथुमन्दराद्रिम् पयोनिधौ यो भ्रमयाञ्चकार ॥१९॥
अभवत् पार्त्थिवचूडामणिरिति तस्यात्मजः प्रभावनिधिः ।
पाययति यो मुकुन्दे देवानमृतम्ममर्द्दैत्यबलम् ॥२०॥
दीर्ग्घबाहुरथ चक्रवर्त्त्यभूत् तत्कुलाभरणमुत्तमाग्रणीः ।
यत्प्रतापदहनं सताम्मनस्तापहारिणमुशन्ति सूरयः ॥२१॥
गुरुदारहरन्निशाकरं सुरविद्वेषिबलञ्च दुर्ज्जयम् ।
जितवानभवत् स चन्द्रजिद्द्विजयश्रीकुलमन्दिरन्नृपः ॥२२॥
सांकृतिः कृतयुगस्य विरामे चक्रवर्त्यभवदस्य तनूजः ।
यो यशश्शशिमरीचिभिरुच्चैरन्वरञ्जयदिळामिति चित्रम् ॥२३॥
जितपञ्चशरो वपुग्गुर्णैर्व्विजयी पञ्चप इत्युदीरितः ।
अधिपञ्च दिवो विडम्बयन् समभूत् तत्कुलभूषणन्नृपः ॥२४॥

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सत्यव्रतस्तस्य बभूव वंशे पित्रानुशिष्टो हयमेधसृष्टम्।

रक्षंस्तुरंगञ्जितवान् बलेन स वारणासीपतिकाशिराजम्॥२५॥

चापनिर्य्यदितरेतरबाणव्रातघट्टनसमुद्धतवह्नौ।

आहवे विजितरुद्रमवादीद्रुद्रजित्त्वमिति यं सुरसंघः॥२६॥

श्येनत्रस्तकपोतरक्षणघृणात्यक्तात्मदेहस्पृहः

श्रीमत्तत्कुलभूषणं शिबिरभूदौशीनरो भूपतिः।

तद्वंशाभरणं बभूव भुवने ख्यातो मरुत्तो नृपो

यद्यागावहितावशेषितधनैर्य्यज्ञः कृतः पाण्डवैः॥२७॥

दुष्यन्तमस्य कुलभूषणमामनन्ति

दौष्यन्तिरस्य भरतस्समभूत्तनूजः।

चोळाह्वयस्समजनिष्ट तदीयसूनु

र्य्यन्नामतः प्रथितमर्क्ककुलम् पृथिव्याम्॥२८॥

चोळराष्ट्रविविधोज्ज्वलसंपन्न्यक्कृतस्वपुरसम्पदमिन्द्रम्।

यं वदन्त्यमरनाथमवन्यां सूरयस्समवतीर्ण्णमुदारम्॥२९॥

नखरोद्दलितारातिकुञ्जरः पञ्जरं श्रियः।

राजकेसरिवर्म्मासीत् तनयश्चोळवर्म्मणः॥३०॥

राजकेसरिणः पुत्रो भूपतिः परकेसरी।

अभवद्यस्य कोपाग्निग्रस्तमासीद्द्विषद्बलम्॥३१॥

ततः प्रभृति चोळनामभिषेकक्रमादिमे।

नामनी परिवर्त्तेते राज्ञामाज्ञाभिधायिनी॥३२॥

अभूच्चित्ररथो राजा परकेसरिसम्भवः।

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चित्राश्वस्तत्सुतस्तस्य चित्रधन्वामहीपतिः ॥३३ ॥

सर्व्वदिग्भ्यस्समानीताः पात्थिवैरर्त्थराशयः ।

तस्याग्रतो व्यकीर्य्यन्त तेनापि सहसार्थिनाम् ॥३४ ॥

सुरसरिदवतारितेति मत्वा तपसि रतेन भगीरथेन राज्ञा ।

नरपतिरवतारयन्यशोर्त्थी निजभुवि ताम् स कवेरकन्यकाख्याम् ॥३५ ॥

सुरगुरुरभवत् तदीयवंशे

कुलभवनम् विजयेन्दिरायुवत्याः ।

निजमहिमजितान्तकस्स्वराज्ये

नरपतिराप स मृत्युजित्समाख्याम् ॥३६ ॥

व्याघ्रकेतुरिति चित्ररथोभूद्व्याघ्रवद्ध्वजपटः क्षितिनाथः ।

तत्कुले प्रथितविक्रमराशिर्द्धातकीकुसुमभूषितमौलिः ॥३७ ॥

त्रेतायुगे गतवति क्षयमस्य राज्ञः

पुत्रो नरेन्द्रपतिरित्यभवन्नरेन्द्रः ।

यत्पादपीठलुठनान्मकुटान्यभूव

न्राज्ञां सदा शिथिलबन्धगळन्मणीनि ॥३८ ॥

उपरिचर इति स्फुटाभिधानस्सुरपतिदत्तविमानकामचारी ।

वसुरसुरविनाशहेतुरुच्चैर्द्दिनकरवंशशिखामणिस्ततोभूत् ॥३९ ॥

द्वापरस्य विरामेस्य राजचूडामणेः कुले ।

विश्वजिन्नाम विश्वेषाञ्जेतासीदरिभूभृताम् ॥४० ॥

सकलावनिपालमौलिभिर्म्मणिमालाकलितैस्समर्च्चितः ।

कमलानिलः कलाकरः पेरुनत्किळ्ळिरभूत्तदन्वये ॥४१ ॥

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कालत्वात् करिणां कलेश्च सकलक्षोणीभृतान्नायकम्
यम् प्राहुः कलिकालमुन्नतिमतामग्रेसरं सद्गुणैः।
काञ्चीं यश्च नवीचकार कनकैस्सोभूदमुष्यान्वये
कावेरीतटबन्धनप्रकटितस्फीतात्मकीर्त्तिर्नृपः ॥४२॥
कोच्चेंकणान् कुवलयदलश्यामलालोलदृष्टि
श्शम्भोर्भक्त्या त्रिपुरजयिनो लूनलूतांगबन्धः।
लोकालोकक्षितिभृदवधि क्ष्मां भुजेनादधानो
वंशे तस्य प्रथितमहसश्चक्रवर्त्ती बभूव ॥४३॥
समजनि विजयालयस्तदीये महति कुले महनीयविक्रमश्रीः।
अहमहमिकया प्रणामचुञ्चुक्षितिपतिमौलिविघट्टितांघ्रिपीठः ॥४४॥
सदृङ्विचित्रामलकाभिरामं व्याप्ताम्बरामात्मवधूमिवासौ।
तञ्चापुरीं सौधसुधांगरागां जग्राह रन्तुं रविवंशदीपः ॥४५॥
अथ प्रथिष्ठाप्य निशुम्भसूदिनीं सुरासुरैरर्च्चितपादपंकजाम्।
चतुस्समुद्राम्बरशोभिनीम् भुवं बभार मालामिव तत्प्रसादतः ॥४६॥
आदित्यवर्म्मा नृपतिस्तनूजो बुधाश्रयः सन्धिपणस्तरस्वी।
दोषापनीतौ सततम् प्रवृत्तस्सन्म्मार्ग्गवर्त्ती क्षितिमन्वरक्षत् ॥४७॥
तस्यैकधवळच्छत्रच्छायामाश्रित्य मेदिनी।
अशर्म्मघर्म्मजन्मार्त्तीन्नाभ्यजानात्कदाचन ॥४८॥
अपराजितमप्यसौ रणे जितवान् पल्लवमुल्लसद्बलम्।
दयितामपि तस्य मेदिनीं स्ववशीकृत्य तथाप्यभूत् कृती ॥४९॥
आनन्दसन्दोह इव प्रजानान्तदीयसूनुस्तनुमान् बभूव।

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परान्तको नाम यथार्थनामा पुरान्तकांघ्रिद्वयपद्मभृङ्गः ॥५०॥

यस्य प्रतापदहनेन परीयमान

स्तत्तापशान्तिमिव कर्त्तुमनास्सवेगः।

सद्यस्समुद्रमविशन्निजराजलक्ष्मीं

पृथ्वीं कुलक्रमगताञ्च विहाय पाण्ड्यः ॥५१॥

यस्य कोपदहनो दहन्द्विषश्शान्तिमाप न समुद्रवारिणि।

शस्त्रकृत्तहतसिंहळांगनानेत्रवारिणि शमञ्जगाम सः ॥५२॥

रजतगिरिजुषः पुरा पुरारेरकृत स दभ्रसभाभिधानमोकः।

कनकमयमुदारसम्पदा यस्सचिवममुष्य च लज्जितं धनेशम् ॥५३॥

राजादित्यस्तत्सुतः कृष्णराजञ्जित्वा युद्धे स्वर्ग्गमध्यारुरोह।

तद्भ्राताभूद्गण्डरादित्यनामा राजा भूभृन्मौलिमालार्च्चितांघ्रिः ॥५४॥

अरिन्दमस्सार्थकमेव नाम बिभ्रद्बभूव क्षितिपालवर्य्यः।

यत्कोपतः प्रद्रवतान्नृपाणां वनानि तीव्राणि पुराण्यभूवन् ॥५५॥

नरपतिरभूदर्क्कात्तेजः प्रतापि गभीरता

मपि जलनिधेस्सत्वाधाराद्धरेरतिशूरताम्।

वपुरनुपमम् कामाद्विष्णोः श्रियं शशिनो द्युति

न्नयनसुभगामादायास्मात् परान्तक इत्यसौ ॥५६॥

कलेर्बलात् प्रस्खलितं स्वशास्त्रं पुनर्व्यवस्थापयितुम् पृथिव्याम्।

प्राप्तम्मनुं यम्मनुते जनौघः प्रवृत्तचारित्ररतिन्नृपेन्द्रम् ॥५७॥

तस्मिन्नवति भूचक्रञ्चक्रवर्त्तिनि सुन्दरे।

हारादिषु पदेष्वेव हाशब्दः श्रूयते जनैः ॥५८॥

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कुवलयममलोपलप्रकाशात्
कनकमयाद्वलयादपि प्रकामम् ।
भुजभुजगयुगस्य भूषणं य
स्समकलयत् कलिकालकालकल्पः ॥५९॥

तस्य हेमभिरुद्दामदानकोलाहलच्युतैः ।
तुरंगमखुरक्षुण्णैः पांसुला द्वारभूमयः ॥६०॥

अजनि भुजयुगेन प्रासदीर्घेण दीप्त
श्रियमखिलशरीराश्लेषिणीमादधानः ।
अधिकरमथ रेखारूपिणौ शंखचक्रौ
दधदरुणमोळिवर्म्मा तस्य सूनुर्म्मुरारिः ॥६१॥

उभयपक्षविशुद्धमहौजसि प्रथितमण्डलधारिणि सर्व्वदा ।
तनुभृतान्नयनानि चिराय तद्वपुरपूर्व्वहिमद्युति रेमिरे ॥६२॥

भर्त्तृभूभरमसौ विनेष्यति प्रायशो न इति नागयोषितः ।
कुर्व्वते स्म परिनर्त्तनन्तदा जन्म लब्धवति चक्रवर्त्तिनि ॥६३॥

रक्षितुम् क्षितिपतिस्सुरलोकन्दैत्यदानवबलैरुपरुद्धम् ।
प्रार्थितस्सुरगणैरतिशूरः प्राप्तवान् सपदि सुन्दरचोळः ॥६४॥

देवस्त्रीभिरलोभितो भवति मे यावत् पतिस्सुन्दर
स्तावद्गन्तुमहम् प्रवृत्तमतिरित्याख्यातवत्यादरात् ।
सार्द्धं तेन गता निशा दिनमिव त्यक्त्वा स्वकीयञ्जनम्
देवी तस्य पतिव्रता गुणगणैस्साक्षादरुन्धत्यसौ ॥६५॥

श्रीवानवन्महादेवी तेनासौ त्रिदिवं गता ।

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अप्सरोग्रहभीत्येव तत्राप्यासन्नवर्त्तिनी ॥६६ ॥

तदनन्तरमेतदात्मजः क्षितिमादित्यसमाह्वयोन्वशात्।

निजकान्तिविनिर्ज्जितात्मभूस्समरे पाण्ड्यनृपञ्जघान सः ॥६७ ॥

पाण्ड्यराजशिरस्तुंगजयस्तम्भं स्वके पुरे।

निधाय गतवानस्तमादित्यस्स्वर्द्दिदृक्षया ॥६८ ॥

प्रबलकलिबलान्धद्ध्वान्तविद्ध्वंसहेतो

स्स्वयमरुण्मोळिवर्म्मा प्रार्थ्यमानः प्रजाभिः।

अचकमत न राज्यं स्वे पितृव्ये स्वदेश

प्रणयिनि मनसापि क्षत्रधर्म्मार्त्थवेदी ॥६९ ॥

त्रिजगदवनदक्षमम्बुजाक्षं स्वयमवतीर्ण्णममुन्निरूप्य चिन्है:।

अरुण्मोळिमभिषेच्य यौवराज्ये धरणिधुरम्मधुरान्तको बभार ॥७० ॥

मनश्शर्व्वे कुर्व्वन्धनमपि तदभ्यर्च्चोन्विधौ

तदावासारम्भे परिजनमशेषं स नृपतिः।

जगत् सर्व्वन्तस्योत्सवविधिषु कोपं रिपुवधे

श्रियं सद्विप्रेषु क्षितिमपि भुजे भूयसि दधे ॥७१ ॥

प्रकटपटहघण्टाकाहळश्रेणिभेरी

मुरजतुमुलशंखध्वानगर्ज्जद्दिगन्तः।

कलिमलमथ हर्त्तुं स्वांगतोयैर्द्धराया

स्स्वयमरुण्मोळिवर्म्मा राज्यभारेभ्यषेचि ॥७२ ॥

श्रियमस्य भुजान्तरस्थितां स्वसुतान्द्रष्टुमिवाभ्युपेयिवान्।

धवळातपवारणात्मना गगने मण्डलितः पयोनिधिः ॥७३ ॥

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नूनं यशांसि स्फुरदिंदुकान्तिकान्तीनि वालव्यजनानि कृत्वा ।

दिगंगना दिग्विजये गृहीतास्सेवामकुर्व्वञ्जयिनोस्य राज्ञः ॥७४ ॥

तुलितोपि तुलाभारे तुलया हेमभिर्न्नृपः ।

सोतुलोभूदविज्ञेयो महिमा महतामतः ॥७५ ॥

अनुपमविभवप्रभावविद्याभुजबलविक्रमशौर्य्यधैर्य्यराशिः ।

अजयदवनिपस्त्रिशंकुकाष्ठाप्रभृति यथाक्रममाक्रमन्दिशस्सः ॥७६ ॥

स्वकीयवंशप्रभवस्य पाण्ड्यराजस्य रक्षामिव कर्त्तुमिन्दुः ।

श्वेतातपत्रं समभूदहञ्च राजेतिमत्वास्य दिशञ्जिगीषोः ॥७७ ॥

अमरभुजंगग्रहणाद्राजभुजंगास्ततोतिभीतधियः ।

निभृतकुटिलाभोगाः क्वापि निलेतुं समभ्यलषन् ॥७८ ॥

जलनिधिपरिखम् विळिन्दमुच्चैः स्फुरदुरुवप्रमभेद्यमन्ययोधैः ।

रविकुलतिलकस्य दण्डनाथो विजयरमाकुलमन्दिरञ्जिगाय ॥७९ ॥

बद्ध्वा सेतुञ्जलनिधिजले राघवेन्द्रः कपीन्द्रै

र्लंकानाथं कथमपि शरैस्तीक्ष्णशृंगैर्ज्जघान ।

नौभिस्तीर्त्त्वाजलनिधिमसौ यस्य दण्डः प्रचण्डो

लंकानाथं निरदहदतस्तेन रामोभिभूतः ॥८० ॥

सत्याश्रयो यद्बलसिन्धुरोधात् कष्टम् परित्यज्य पलायितोपि ।

कष्टाश्रयश्चित्रमिदन्न चित्रन्तैलप्रभावद्रवणं यदस्य ॥८१ ॥

दण्डेन भीमेन युधि प्रवीणो यद्राजराजो निहतो मदाख्यः ।

तद्भीमनामानमरन्ध्रमन्ध्रं हन्मीति दण्डेन जघान तं सः ॥८२ ॥

सर्व्वक्षत्रवधव्रतप्रणयिना रामेण यन्निर्म्मितम्

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राष्ट्रं शिष्टजनाभिराममतुलन्दुर्ग्गम्महीध्राणवैः ।
जित्वा तत् सकलावनीन्द्रमकुटश्रेणीलसच्छासन
स्सोभूत् सर्व्वधनुर्भृतां क्षितिभृतामानन्दसन्दोभवत् ॥८३ ॥
जित्वा गंगकलिंगवंगमगधारट्टोड्डसौराष्ट्रकां
श्चाळुक्यानपरानपि क्षितिभुजो युद्धे स तैरर्च्चितः ।
विद्वद्वर्ग्गमुखारविन्दनिचयप्रद्योतनोद्यद्रविः
पृथ्वीं सर्व्वसमुद्रवारिरशनाम् श्रीराजराजोन्वशात् ॥८४ ॥
समजनि मधुरान्तकस्समस्तक्षितिपतिलक्षणलक्षिताखिलांगः ।
अपहृतहरहुंकृतिर्म्मनोभूरपर इवास्य नरेश्वरस्य सूनुः ॥८५ ॥
यत्र रक्षति महीमिमाश्चिरम्मार्ग्गवर्त्तिनि सताम्महौजसि ।
तत्कळत्रनयनान्यहो श्रुतेर्म्मार्ग्गलंघनमकुर्व्वत स्फुटम् ॥८६ ॥
तीव्रप्रतापतपनो मधुरान्तकस्य
व्याप्य स्थितस्सकलदिग्वलयान्तराळम् ।
दूरस्थितानपि दहन् सकलावनीन्द्रा
नासन्नसर्व्वनृपतापहरोतिचित्रम् ॥८७ ॥
खड्गवारिधिजलेस्तमुपेतम् राजमण्डलमुदेति न तस्य ।
चित्रमेतदिदमप्यतिचित्रम् स्वस्थमेवयदभूल्लसदंशु ॥८८ ॥
निजभुजविजितेन पुण्यजातम् धननिचयेन चिकारिषुर्य्यशस्वी ।
प्रबलबलसमन्वितो नरेन्द्रो धियमथ दिग्विजये न्यधत्त धीरः ॥८९ ॥
प्रथममथ दिशन्त्रिशंकुचिन्हान्निरगमदुत्तमचोळभूमिपालः ।
विहितनिजपुरावनस्स पाण्ड्यक्षितिपतिमप्रतिमो विजेतुकामः ॥९० ॥

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रविकुलतिलकस्य दण्डनाथः प्रबलबलन्निजघान पाण्ड्यराजम्।
मलयगिरिमगस्त्यधाम भीतश्शरणमगात्स्वभुवं विहाय पाण्ड्यः ॥९१॥
पाण्ड्यराजयशसां विमलानां बीजतामिव गतानि लसन्ति।
राजराजतनयो नयवेदी मौक्तिकानि जगृहे विमलानि ॥९२॥
तत्र प्रतिष्ठाप्य तदीयराष्ट्ररक्षार्त्थमात्मीयतनूजमेनम्।
श्रीचोळपाण्ड्यं रविवंशदीपो जेतुं प्रतीचीन्दिशमुज्जगाम ॥९३॥
परिभवमुपकर्ण्ण्य सोभिमानी धरणिभृतां युधि भार्ग्गवादवाप्तम्।
भुवि तमनुपलभ्य भूमिपालस्तदुपहिताञ्जगतीञ्जिगीषुरासीत् ॥९४॥
भृगुकुलतिलकप्रभावगुप्तामनुपहतामरिभिस्तदादि पृथ्वीम्।
कथमपि मनसा विचारयेत् कःपरिभवितुम् परमेश्वरादितोन्यः ॥९५॥
अतिलंघ्य सह्यमपनीतभयो मधुरान्तकस्सपदि केरळेश्वरम्।
सबलं रुरोध तदनु क्षितिपक्षयकारि युद्धमभवद्भयंकरम् ॥९६॥
जित्वा केरळभूपतिं भृगुपतेश्छित्वा तपोरक्षिताम्
पृथ्वीम् पार्त्थिवनन्दनो निजपुरम् प्रायात् स धाम श्रियः।
नृत्यन्तीमिव चञ्चलैर्द्ध्वजपटीहस्तैस्समुल्लसिभि
र्ज्जल्पन्तीमिव मञ्जुलैश्चलदृशां काञ्चीगुणैस्स्वागतम् ॥९७॥
अथागमद्वैश्रवणस्य काष्ठाञ्जेतुन्नृपेन्द्रश्शिबिवंशदीपः।
यस्यास्त्रिपुण्ड्रं रजताद्रिरासीत् कैलाससंसेवितशंकरायाः ॥९८॥
श्रीचोळपाण्ड्यं स्वसुतं विधाय पाश्चात्यभूमेरभिरक्षणाय।
काञ्चीं स काञ्चीमिव भूमिदेव्यास्समाविशत् तैलकुलैककालः ॥९९॥
चाळुक्यनाथञ्जयसिंहराजं स्वयं कलेराश्रयमाकलैय्य।

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पूर्व्वन्तमेवाभिजगाम जेतुं राजेन्द्रचोळः कलिकालकालः ॥१०० ॥

तैलस्य सन्ततिमवाप्य तदीयकोप

वह्निस्समुज्ज्वलितवानिति नैव चित्रम् ।

चित्रन्त्विदम् भवति सर्व्वसमुद्रवारी

ण्युल्लंघ्य यन्निरदहद्विषदिन्धनानि ॥१०१ ॥

तस्मिन् समुद्योगवति क्षितीशे जेतुं सकोपे जयसिंहराजम् ।

रट्टांगनानाम् नयनाम्बुसिक्तश्शोकाग्निरासीज्ज्वलितोतिचित्रम् ॥१०२ ॥

तच्चण्डदण्डपरिखण्डितरट्टराज

नारीपयोधरतटान्यविभूषणानि ।

तन्नेत्रवारिकणिकोज्वलमौक्तिकानि

तत्कान्तिमन्ति विलसन्ति महान्त्यभूवन् ॥१०३ ॥

चोळेन्द्रसिंहजयसिंहबलान्यकुर्व्वन्युद्धम् प्रवृद्धमितरेतरमिद्धरोषम् ।

उत्तुंगमत्तगजदन्तविघट्टनोद्यद्वह्निर्द्ध्वजानि सकलानि ददाहयत्र ॥१०४ ।

कुलधनमखिलं यशश्च मुक्त्वा भयमवलम्ब्य पलायनञ्चकार ।

रविकुलतिलकप्रकोपवह्नेः परिहरणाय स रट्टराष्ट्रनाथः ॥१०५ ॥

अरिबलमवशिष्टमिष्टकीर्त्तेर्व्वल्ळभकुलाभरणस्य कोपभीतम् ।

द्रुतमभजत काननानि सेनारज इव तस्य गुहाश्च भूधराणाम् ॥१०६ ॥

अविरळशरवृष्टिच्छादिताशान्तराळा

रविकुलतिलकस्य क्षोभिता सैन्यवीरैः ।

प्रबलपवनवेगोद्धूयमानेव मेघा

वलिरभजत भंगम् रट्टराजस्य सेना ॥१०७ ॥

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रट्टराजमवजित्य ससैन्यं राजराजतनयो नयवेदी ।
धैर्य्यशौर्य्यविजयाद्यखिलैः स्वैस्सेवितो गुणगणैः पुरमाप ॥१०८॥

तपःप्रभावादवतीर्ण्णगंगम् भगीरथम् बाहुबलाद्धसन् सः ।
गंगाजलैः पावयितुं स्वकीयामियेष पृथ्वीं रविवंशदीपः ॥१०९॥

तदीयतीरस्थितभूमिपालान् विरोधिनो जेतुमथादिदेश ।
दण्डाधिनाथं बलवद्बलौघम् शौर्य्यास्पदन्नीतिमदग्रगण्यम् ॥११०॥

चलबहळतुरंगमोर्म्मि गंगाजलमिव हैमवतात्तटादुदग्रम् ।
कळकळमुखरीकृताखिलाशन्निरगमदस्य पुरोतिभूरि सैन्यम् ॥१११॥

करिनिकरनिबद्धसेतुमार्ग्गैर्बलमतरत् सरितस्तदीयमग्रयम् ।
करितुरगनरोपयोगशुष्यज्जलनिवहाश्चरणैश्च सैन्यमन्यत् ॥११२॥

द्विरदाश्वपदातिमण्डलक्षुभितै रेणुभिराप्तदिङ्मुखाः ।
सहसा रिपुराजमण्डलान्यविशन् विक्रमचोळसैनिकाः ॥११३॥

प्रबलबलगजाश्वपत्तिसंघैरभिमुखमिन्द्ररथञ्जिगाय् पूर्व्वम् ।
रविकुलतिलकस्य सैन्यनाथश्शशिकुलभूषणभूमिमग्रहीत् सः ॥११४॥

निशितशरनिकृत्तदण्डमस्तं युधि धवळातपवारणं पपात ।
शशिकुलतिलकस्य तस्य राज्ञः परिभवखिन्नतयेव चन्द्रबिम्बम् ॥११५॥

अपहृतरणशूरसम्पदुच्चैरथ निविवेश स धर्म्मपालपृथ्वीम् ।
तमपि विजितवान् सुरस्त्रवन्तीमगमदसौ शिबिराजदण्डनाथः ॥११६॥

विजितैस्तदीयतटभूमिनायकै
स्सलिलन्तदीयमथ पावनम् परम् ।
निजनायकाय मथुरान्तकाय तत्

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समनीनयत् सपदि दण्डनायकः ॥११७ ॥

गोदावरीमभ्यसरत्स्रवन्तीं राजेन्द्रचोळो विजिगीषयासौ ।

स्वांगांगरागैर्ज्जलकेळिकायां सरित्पतेस्तामकरोच्च शंक्याम् ॥११८ ॥

जित्वा महीपालममुष्य हत्वा यशांसि रत्नानि महांसि चोच्चैः ।

दण्डः प्रचण्डस्सलिलं स्वकीयनाथाय गांगं समनीनयत्सः ॥११९ ॥

कलिराजनियोगकारिणं सबलं सानुजमोड्डमाहवे ।

स नृपो विनिहत्य वीर्य्यवानथ मत्तेभपरिग्रहश्चकार ॥१२० ॥

तत्र मत्तगजं कञ्चिदभिधावन्तमुन्मुखम् ।

अघातयत् स्वयन्देवः स्वारूढेनैव हस्तिना ॥१२१ ॥

नगरीमविशज्जितैर्नृपैः कुलजैरर्च्चितपादपंकजः ।

विभवैरधरीकृताखिलत्रिदशावासगुणान्निजामसौ ॥१२२ ॥

अविजित्य कटाहमुन्नतैर्न्निजदण्डैरभिलंघिताणवैः ।

सकलामवनीन्नताखिलक्षितिपो रक्षितवानयञ्चिरम् ॥१२३ ॥

चोळगङ्गमिति ख्यात्या प्रथितन्निजमण्डले ।

गंगाजलमयन्देवो जयस्तम्भं व्यधत्त सः ॥१२४ ॥

सोयं श्रीमुडिगोण्ड चोळपुरमित्याख्यान्दधत्याम् पुरि

स्थित्वा श्रीमधुरान्तको नरपतिष्षष्ठ्यां शरद्यादरात् ।

श्रीमन्तञ्जजनाथमुन्नतगुणं रामात्मजम् प्राहिणो

द्ग्रामं श्रीपळयूरमन्धकरिपोस्त्वन्दापयेत्युच्छ्रितः ॥१२५ ॥

कलेर्बलात्प्रस्खलितं स्वनीतिमार्ग्गम् पुनः स्थापयितुञ्जगत्याम् ।

दिवोवतीर्ण्णोन्धिषणम् वदन्ति विपश्चितो यम् विदुषामधीशम् ॥१२६ ॥

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मन्त्री श्रीमधुरान्तकस्य विदुषामग्रेसरस्सत्पथ

प्रस्थानप्रहितात्मबुद्धिरनिशञ्चाळुक्यचूडामणिः ।

विद्वद्वर्ग्गमुखारविन्दनिवहप्रोद्द्योतनोद्यद्रवि

श्शक्रस्येव बृहस्पतिर्ग्गुणनिधिर्य्योभूद्वयाजन्मभूः ॥१२७॥

रामात्मजो जयङ्गोण्डचोळमण्डलमण्डने ।

पाश्चात्यगिरिमध्यस्थे पुराणग्रामसंज्ञिते ॥१२८॥

वसते देवदेवाय शंकराय पुरद्विषे ।

अम्मय्यप्पसमाख्याय ग्राममेनमदत्त सः ॥१२९॥

प्राग्दक्षिणतस्तस्य पुरस्ताच्चापि सीमताम् ।

सिंहळान्तकचतुर्व्वेदिमंगलग्रामको गतः ॥१३०॥

पश्चान्नित्यविनोदचतुर्वेदिमंगलमिति ख्यातः ।

सीमाभूद्ग्रामस्य तिरुवालङ्गाडु समाख्यस्य ॥१३१॥

अकृत श्रीमुखलेखामुत्तमचोळतमिळदरैय ॥१३२॥

विज्ञप्तिं कृतवानत्र तिरुक्काळत्तिपिच्चः ॥१३३॥

मायानस्य सुतः श्रीमान् धीमानरणेरिः स्वयम् ।

जननाथनियोगेन करिणीभ्रमणादिकम् ॥१३४॥

कृत्यम्मङ्गलवायिलसमाख्यग्रामांबुधेस्समस्तशशी ।

कृतवानुभयविशुद्धचतुर्त्थान्वयसमुद्भूतः ॥१३५॥

शंकरस्य सुतेनेदम् भक्तेन मुरविद्विषः ।

नारायणेन कविना शासनं कृतिना कृतम् ॥१३६॥

त्रैलोक्याण्डातिरिक्तस्वगुणमणिगणो विक्रमश्रीविलासा

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पर्य्याप्तारिक्षितीशस्सकलगुणमणिश्रेणिजन्माम्बुराशिः ।

प्रज्ञापर्य्याप्तशास्त्रस्समधिकधनदः प्रार्त्थितोर्त्थिप्रपञ्चै

र्ज्जीयाद्राजेन्द्रचोळस्सकलवसुमतीमिन्दिराजन्मभूमिः ॥१३७ ॥

## Summary

This inscription, engraved on a set of as many as 31 copper plates, consists a total of 795 lines of neatly engraved writing. The plates and the massive seal on which they are hung weigh 8 maunds, 2 vises and 20 palams. The Sanskrit and Tamil portions of this grant were written at different periods, the latter at the time to which the inscription refers itself and the former about at least a decade later. Contents of the Sanskrit portion of the inscription alone are summarized here.

This *praśasti* of the Chōḷa family conveyed by the Sanskrit portion of the grant (vv. 1 to 137) consists of 271 lines and is mostly Puranic. The record opens with invocation to Bhavānī (Pārvatī), followed by the expression of a will for the eternal rule of the Chōḷa family in v. 2 and a very high praise of the solar race in v. 3. In verse 4 we are introduced the Sun and Manu, the latter of whom was produced from the Sun by concentration of mind. Verses 5 to 40 supply names of 35 kings, beginning with the Sun's son Ikshvāku up to Viśvajit, who ruled in the Kṛita, Trētā and Dvāpara ages and as such can handly be of any interest to the student of history, excepting perhaps the eponymous name Chōḷa and the titles Rājakēsarivarman and Parakēsarin of the Trētā age.

Coming to the rulers of Kali age, the first king mentioned is the Perunatkiḷḷi who was born in this same family and was higly learned (v. 41). In his race was born Kalikāla who renovated the town of Kāñchī with gold and established his fame by constructing flood embankments for the river Kāvērī (v. 42). In that family was born

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Kōchcheṅgaṇṇāṉ whose former birth as a spider and deep devotion to Śiva are described in verse 43. In that family of Kōchcheṅgaṇṇāṉ was born Vijayālaya who took possession of Tañchāpurī (*i.e.* Tanjore) and there consecrated the goddess Niśumbhasūdanī (vv. 44-46). With Vijayālaya commences a regular genealogy of the Chōḷas whose capital was Tanjore. His son Ādityavarman conquered the Pallava king Aparājita in battle and took possession of his country (vv. 47-49). His son Parāntaka was a devotee of Śiva. He drove the Pāṇḍya king into the sea and carried his conquests even into Siṁhaḷa (Ceylon) (vv. 50-52). This Parāntaka is further stated to have built the golden hall called *dabhrasabhā* (at Chidambaram) and thereby excelled Kubēra, the friend of Śiva (v. 53). His son Rājāditya defeated king Kṛishṇarāja in battle and went to heaven (v. 54). Rājāditya's brother Gaṇḍarāditya next became king (v. 54). The next king mentioned is Arindama (v. 55) whose exact relationship to Gaṇḍarāditya is not specified. But it is known from the Leyden plates and from other inscriptions that Arindama was the third son of Parāntaka. Then came Sundara-Chōḷa or Sundara-Chōḷa Parāntaka (II) who was very famous. Five verses are devoted to his praise (vv.56-60). This Sundara-Chōḷa's son was Aruṇmoḷivarma (vv. 61-63). After the death of Sundara-Chōḷa (v. 64) his wife Vāṇavaṉ Mahādēvī is stated to have abandoned her people and followed her husband to heaven (vv. 65-68). His son Āditya next ruled the earth, killed the Pāṇḍya king in battle and placed his head high up as a pillar of victory in his capital and then died (vv. 67 and 68). Immediately after the death of Āditya, Aruṇmoḷivarmaṉ (called Rājarāja in the Leyden grant) was requested by his subjects to succeed to the throne but he desired it not while his paternal uncle still coveted his dominions (v.69). Madhurāntaka installed Aruṇmoḷivarmaṉ in the office of heir-apparent, and himself bore the burden of ruling the earth (V. 70). Madhurāntaka ruled the kingdom virtuously as a pious devotee of Śiva (v. 71). After Madhurāntaka

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Arunmoḻivarmaṉ was installed in the administration of the kingdom amidst the rejoicing of his people (v. 72). His *digvijaya* or the conquest of the quarters and the *tulābhāra, i.e.,* 'weighing oneself against gold' are mentioned in verses 74 and 75. The conquest of the quarters began with the south (v. 76). Rājarāja conquered first the Pāṇḍya (king) Amarabhujaṅga while his commandant (*daṇḍanātha*) captured the impregranable fortress of Viḻinda whose moat was the sea (vv. 78 and 79). The latter officer also crossed the ocean by ships and destroyed the lord of Laṅkā (Ceylon) (v. 80). Arunmoḻivarmaṉ's ocean-like army next defeated Satyāśraya, son of Taila II, who fled away to avoid misery (v. 81). He also killed the faultless Āndhra king Bhīma for the mere reason that the latter had killed by a powerful club a certain Rājarāja, his namesake, who was an expert in war (v. 82). Rājarāja next conquered the [Kēraḷa] country which was the creation of Rāma (*i.e.,* Praśurāma) and also subdued in battle successively the Gaṅga, Kaliṅga, Vaṅga, Magadha, Āraṭṭa, Oḍḍa, Saurāshṭraka, Chāḷukya and other kings (v. 84). Rajaraja's son was Madhurāntaka (v. 85) who backed up by a powerful army turned his attention to the conquest of the quarters (*digvijaya*) (v. 89). This king called Uttama-Chōḷa (II) started to the south as usual with a desire to conquer the Pāṇḍya king (v. 90). The commander of his forces (*daṇḍanātha*) so struck the Pāṇḍya that the latter ran away from the land of Agastya and sought refuge in the Malaya hill (v. 91). After taking possession of many a pure lustrous pearl of the Pāṇḍya king (v. 92), Madhurāntaka placed there his own son Chōḷa-Pāṇḍya for the protection of the Pāṇḍya country and started westward (v. 93). For the first time in its history, Kēraḷa, which was impregnable and unconquered, was entirely annihilated (vv. 94-97). The king after this returned to his capital and started afresh for the conquest of the north (v. 98), having again appointed his son Chōḷa-Pāṇḍya to protect the Western country (v. 99). Rājēndra-Chōḷa (I) entered

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Kāñchī (Conjeeveram) in his march against Jayasiṁha of the Taila family, the lord of the Chāḷukyas (vv. 99-100). He thoroughly routed him and his forces, thereby causing the ladies of the Raṭṭa kingdom to shed tears (vv. 101-107). Rājēndra-Chōḷa returned again to his capital (v. 108). With the idea of bringing the river Gaṅgā into his own country through the strength of his arm he ordered his commander to subdue the kings occupying the banks of that river (vv. 109-110). From v. 113 it is inferred that Rājēndra-Chōḷa also held the title Vikrama-Chōḷa. The first king conquered was Indraratha of the Lunar race (v. 114); next, Raṇaśūra was robbed of his prosperity and then Dharmapāla. The commander of the Chōḷa army reached the Gaṅgā and got the most sacred water of that river carried to his master Madhurāntaka (vv. 116-117). Meantime Rājēndra-Chōḷa himself reached the river Gōdāvarī to meet his able General who had just brought the water of the Ganges, after having defeated Mahīpāla on the way (vv. 118-119). Here Rājēndra-Chōḷa is stated to have killed the wicked king of Oḍḍa and to have accepted as tribute from the surviving claimant, many rutting elephants (v. 120). His next campaign was against Kaṭāḥ (v. 123). He then constructed in his capital the tank called Chōḷagaṅgam which was composed of the waters of the Gaṅgā river, and established it there as a memorial pillar of his victory (v. 124).

Being encamped at Muḍigoṇḍaśōḻapuram, king Madhurāntaka deputed his minister Jananātha, the son of Rāma, in the 6th year of his reign, to grant the village of Paḻaiyūra to the temple of Śiva [at Tiruvālaṅgāḍu] (v. 125). This Jananātha is stated to have been a minister of Madhurāntaka and crest jewel of the Chāḷukyas (v. 127). The village Purāṇagrāma, (*i.e.,* Paḻaiyūra quoted above), which was granted to the god Śiva named Ammaiyappa, was the ornament of the province of Jayaṅgoṇḍa-Chōḷa-Maṇḍalam and was situated in the district Pāśchātyagiri (vv. 128-129). It was also called Tiruvālaṅgāḍu and was

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bounded on three sides by Simhaḷāntaka-Chaturvēdi-maṅgalam and on the fourth by Nityavinōda-Chaturvēdimaṅgalam (vv. 130-131). The *śrīmukha* or the royal order conveying the grant was written by Uttamaśōḷa-Tamiḷadaraiyaṉ. Tirukkāḷatti Pichchaṉ made the request (*vijñapti*) on behalf of the temple and Araṇeṟi, son of Māyana, a native of Maṅgalavāyil and of the fourth caste, did the business of taking round the female elephant (*kariṇībhramaṇa*), *etc.,* under orders of Jananātha (vv. 132-135). The learned poet Nārāyaṇa, son of Śaṅkara and a devotee of Vishṇu, composed the grant (v. 136).

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## No. 31
## KANYAKUMARI INSCRIPTION OF VIRA-RAJENDRADEVA

Location : Kanyākumāri, Kanyākumāri District

Date : $11^{th}$ century A.D. (Regnal year 7)

Script : Grantha

Language : Sanskrit

King : Vira-Rājēndradēva

Dynasty : Chōḷa

Reference : T.A. Gopinatha Rao, *EI.,* XVIII, pp.21-55

### Text

**Metres:** Vv. 1, 10-12, 18, 21, 24, 26, 44, 47, 52, 56, 73, 76, 77, 79 *Śārdūlavikrīḍita;* 2-9, 15, 20, 60 *Sragdharā;* 13 *Vaṁśastha;* 14, 49, 71 *Śikhariṇī;* 16, 48, 50, 57, 67, 72, 74 *Vasantatilakā;* 17, 23, 25, 41, 62, 65, 69 *Mālinī;* 19, 27, 28, 40, 75 *Mandākrāntā;* 22, 53 78 *Svāgatā;* 29, 45 *Aupachchhandasika;* 30-31, 61 *Pṛithvī;* 32, 46, 59 *Praharshiṇī;* 33, 38, 39, 42 *Śālinī;* 34, 35 *Hariṇī;* 36, 37, 58, 63, 66, 68 *Rathōddhatā;* 43, 54, 55 *Upajāti;* 51, 64, 70 *Upēndravajrā;* 80, 81 *Anushṭubh*

स्वस्ति श्रीः ॥

यः कर्ता जगदुद्भवस्थितिलयानुद्भूतया लीलया

यो वाचामधिनायकश्श्रयति यं सर्वज्ञतैकाश्रया ।

यद्भक्तिप्रवणैरपायविषमस्ताय्यों भवाम्भोनिधि

र्देयाद्व वस्स विभूतिमिन्दुशकलापीडो भवानीपतिः ॥१ ॥

मायामायामिनीं यो वहति जगदिदं रञ्जयन्तीं जयन्तीं

ज्ञानाज्ञानप्रसूतिं स्फुटरुचिवपुषा योगभाजागभाजा ।

सत्वासत्वानुकम्पी हितमुदितमहातापशूनां पशूनां

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शम्भुश्शम्भुघ्नपापव्यतिकृति भवतस्स प्रपातात् प्रपातात् ॥२॥

चक्रे चक्रेण दैत्यप्रकरमतिबलं यस्समस्तं समस्तम्

पाता पाताळमूलाहितबलिरनिशं भासुराणां सुराणाम् ।

सद्यस्सद्यत्वघं वो हरिरखिलजगद्रक्षणेन क्षणेन

स्वैरं स्वैरंशलेशैरिव धरणिगतैस्संभवद्भिर्भवद्भिः ॥३॥

आदौ देवस्सिसृक्षामुपनतसमयः प्रत्यवेक्षामदभ्रां

बिभ्रद् विश्वाधिनाथस्समुचितजगदारम्भमंभस्ससर्ज्ज ।

तस्मिन्निक्षिप्य बीजन्निजमजमखिलं स त्रिलोकीकरण्डं

ब्रह्माण्डं तेन चक्रे व्यधित विधिमपि स्त्रष्टुमेनां विनायम् ॥४॥

तस्माज्जातस्तदानीं सकलमपि जगत् सप्रपञ्चं विरिञ्चिः

कृत्वा दुर्वारवीर्य्यानजनयदपरान् ब्रह्मणः तान् मुनीन्द्रा ।

न्तेषामेकः तु शेषैरपि . . वि विभ . व . ततानिस

. . र्व्विष्वग्रोचिम्मर्मरीचिस्त्रिभुवनभवनात् सञ्चकासाञ्चकार ॥५॥

तस्माद्विस्मेरपद्मासननयनचयस्पष्टदृष्टोर्ज्जितश्री

श्श्रेयस्सम्पत्तिभाजान्धुरिगणितगुणः काश्यपः पश्यकोभूत् ।

अन्योन्योन्मर्दनेन श्रियमिह दधतो यत्प्रसूतास्सुराद्या

निर्व्याजन्निर्जयन्ति प्रचुरमुपचितानम्बुराशेस्तरङ्गान् ॥६॥

तस्माज्जातस्तदानीं समयकृदसम स्वैः प्रभावैरुदारै

र्विश्वत्राणप्रवीणैस्सततमतितरां निर्ज्जयन् स्वान् विवस्वान् ।

निद्रामुद्राविभेदं प्रथममनुभवन्यन्मयूखाभिमर्शा

द्धातुर्वक्त्रारविन्दैस्सह सकळगुरोर्नाभिपद्मश्चकाशे ॥७॥

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यस्योदस्यद्भिराराद्वतमससततिं व्याततैरंशुजालै

र्भास्वत्कार्त्तस्वराण्डं प्रथममभिगळत्काळिमेवाबभासे ।

यद्बिंबः कार्णिकात्वन्निवहति किरणैः केसरैराहितश्री

रुद्गाढैर्द्दिग्दळौघैरुपरचितरुचो व्योमपङ्केरुहस्य ॥८॥

एतस्याभूत्तनूजो मनुरमलतनुर्भूभुजाम् बीजमाद्यं

येनैकान्तेन योगान्मुनिभिरभिहिता मानवीयं प्रजेति ।

लोकानामेकवन्द्यः प्रविदधदतुलं शर्मधर्म्मप्रपञ्चै

र्भास्वान् भास्वत् . . . पितरमिव सुतं यम् प्रकाशीचकार ॥९॥

तस्यैक्ष्वाकुरभूद्यशोभिरमलैर्द्दिक्ष्वाततैश्शोभित

स्सूनु . . . भूभृतां सुरगणैर्य्यत्कीर्तिरुद्गीयते ।

यस्यामित्रनराधिराजविरहाज्जैत्रम्महास्सर्वतो

दृष्टाति प्रसरं व्यजेष्ट बलवन्मित्रस्य तेजः परम् ॥१०॥

तस्याभूत्तनयस्समुन्नतनयः प्रेक्षो विकुक्षिश्रवो

रक्षामक्षतविक्रमस्समकरोत् क्ष्मामण्डलस्यास्य यः ।

अन्योन्यप्रविमर्द्दनेन महती या पार्थिवैर्लभ्यते

तां सूते श्रियमश्रमं क्षितिभृतां यत्पादयोरानतिः ॥११॥

पुत्रस्तस्य पुरञ्जयस्समभवत् संग्राममाजग्मुषां

जेता भूमिभुजाञ्जिगीषुरसुराञ्जज्ञे स मान्यस्ततः ।

जम्भारिं वृषभं विधाय ककुदे स्थूलेस्य यत्संस्थित

स्तद्दैवैरधिकप्रमोदगदिताम् प्रापत् ककुत्स्थाभिधाम् ॥१२॥

पृथुर्बभूवात्र कुले कुलाद्रिणा समस्समस्तावनिपालवन्दितः ।

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विवेकथुस्तन्नृपतौ स नन्दथुर्न्न वेपथुर्न्नापि च याचथुर्जनः ॥१३॥

अमुष्मिन्वंशेभून्महति कुवलाश्वो नरपतिः
स्फुरद्वीर्यैर्धुर्यैररतिनिभृतमुद्भासिततनुः ।
स धुन्धुन्दैत्येन्द्रम् बहळसिकतासिन्धुपिहितं
हितं लोकायास्मै विदधदवधीदुद्धतबलः ॥१४॥

वंशेस्मिन्नुद्बभूवाद्भुतमहिमभरभ्राजितस्यामरारे
रंशो विश्वंभरार्त्तिप्रशमनमनिशं कर्त्तुमुत्सिद्धकीर्त्तिः ।
मान्धाता नाम राजा जननयनमहानन्दसंदोहदायी
यस्याधर्म्मक्षयाय व्यचरदतिजवात् चक्रमा चक्रवाळात् ॥१५॥

तस्मिन्नृपे परमतेजसि शासतीमाम्
भूमिञ्चचार हरिणा हरिणस्सहापि ।
सर्वो मिथस्सहजमप्यजहाद्विरोध
न्धर्म्मस्त्वधर्म्मविरहान्न तथा चकार ॥१६॥

उदयमिह दधानस्सद्गुणैरेधमान
स्सततमसदपाये वृद्धिमत्यन्ववाये ।
उदजनि मुचुकुन्दः कुन्दगौरैर्यशोभिः
परिणत इव चन्द्रः शोभमानैर्मयूखैः ॥१७॥

...................
...................
...................नृप
स्तेषां स्वर्ग्गमतीव दुर्ग्गमकरोद्युद्धे हतानामपि ॥१८॥

अस्मिन्वंशेभवदभिभवन्नोजसा राजवृन्दं

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लब्धानन्दस्समितिषु हरिश्चन्द्रनामा नरेन्द्रः।
दित्सामेकां दधदपिनयन् कोशिकायान्धनायां
स्वं व्यक्रीणात्तृणमिव तथा यस्सुपुत्रं कळत्रम् ॥१९॥
आसीदत्रान्ववाये सगर इति नृपस्तर्ज्जिताशेषभूपो
येनारब्धेपि कामं हयमखनिकरे त्रासितो देवराजः।
यत्पुत्राणाम् प्रभावाल्लवणजलनिधौ सागरत्वं प्रपन्ने
शेषाणां वारिधीनामपि सक . . . स्सागरत्वञ्चकार ॥२०॥
आसीदत्र भगीरथः क्षितिपतिर्वंशे स्ववंशोद्भवा
नुद्धर्त्तुं कपिलप्रकोपदहनज्वालावलीभस्मितान्।
स्वस्सिन्धुं वसुधान्नयंस्त्रिपथगाञ्चक्रे स भागीरथीं
मर्त्यानप्यमृतान्व्यधात् सुरसरिद्वारिप्रवाहस्पृशः ॥२१॥
अन्वयेत्र सुमहत्यवतीर्ण्णस्सर्वभूपतिगुणैः परिपूर्णः।
सज्जनस्तुतिविराजितवर्णः क्ष्मामरक्षदखिलामृतुपर्ण्णः ॥२२॥
इह समजनि भूपः सर्वलोकैकदीपः
क्षपितभुवनतापश्शातितारिप्रतापः।
अरियुवतिविलापस्फारितोद्दामकोप
स्समितिविजयिचापप्राप्तकीर्त्तिर्द्दिलीपः ॥२३॥
अस्मिन्नंशचतुष्टयेन भगवान् वंशेजनिष्ट प्रभुः
क्लिष्टां वीक्ष्य वसुन्धरामतिबलैर्दुष्टैर्महाराक्षसैः।
रामो लक्ष्मणसंयुतोथ भरतश्शत्रुघ्नयुक्तस्सुत
द्वन्द्वं विष्णुभुजायुगद्वयतुलामूर्ज्जस्वलां यद्ययौ ॥२४॥

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पितरि तनयवृत्तं भ्रातरि भ्रातृवृत्तं
युवतिषु पतिवृत्तं शात्रवे शत्रुवृत्तम्।
मुनिषु नृपतिवृत्तं बान्धवे बन्धुवृत्तं
सकलमखिलनाथः शिक्षयामास लोकम् ॥२५॥
नो कोपेन जघान राक्षसपतिं कामेन न प्रेयसीं
स प्रत्याहृतवान् महीशचरितं कात्स्न्र्येन चक्रे परम्।
नो चेत्किन्तपसि स्थितं स मलये शूद्रं जघानासिना
किं वानत्ययकान्तिधृत्युपचितान्तत्याज सीतां द्रुतम् ॥२६॥
सेतुं नेतुं कपिबलमसौ बन्धयन्नेकमब्धौ
चक्रे वक्रेतरगुणनिधिर्द्धर्मसेतूनशेषान्।
केतुं हेतुं विबुधविपदां व्यापदान्दानवीनां
रामं कामं कथयति जनस्सद्गुणानां निधानम् ॥२७॥
अस्मिन्वंशेजनि विदळयन्नोजसा राजबृन्द
श्चोळो नाम क्षितिपतिरतिस्फीतराजन्यकालः।
यस्याशेषामवनिमवतो राजधानीमिव स्वां
लीलोद्यानैस्तुलनमदधन्सर्वतः काननानि ॥२८॥
विहरन् स हरप्रभः कदाचिन्मुनिबृन्दाध्युषितेषु काननेषु।
अनयद्विबुधाश्रयो विहारप्रतिलब्धावसराणि वासराणि ॥२९॥
कदाचन मृगव्रजप्रमथनप्रफुल्लादर
श्चचार विपिनान्तरेष्वनतिभूरिसैन्यः क्षमो।
तदा स मृगरूपिणा झटिति केनचिद्रक्षसा

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हृतो हरितमन्वगात् प्रकृतिदक्षिणो दक्षिणाम् ॥३०॥

मृगन्तमनुगच्छता प्रजविना शनैर्वाजिनां

पृथुद्रुमसमाकुलं विपिनमन्यदासादितम्।

तमन्वयुरनारतं प्रविततप्रयाणोन्मुखा

जवेन रभसोत्पतत्पृथुवरूथिनीनायकाः ॥३१॥

तं हत्वा रजनिचरं स तत्र भूपः

कावेरीमनु विचचार भूरिचारः।

क्षीरांभोनिधिमथनात् सुरैरवाप्तम्

पीयूषम् भुवि सलिलच्छलाद्वहन्तीम् ॥३२॥

तत्र स्नात्वा .... द्विजेभ्यो नापश्यत्तान्वश्यचित्तस्तदानीम्।

आर्यावर्ताद्विप्रवर्याननेकानानीयाध्यावासयामास तीरे ॥३३॥

विपिनमखिलं छित्वा पूगैश्चकार वनम्मह

त्तदनु विदधे धीरस्सारं सनागलताकुलम्।

उपवनचयैरन्यैः कवेरसुतातटद्वय

वसुमतीमेकच्छायामनेकफलां व्यधात् ॥३४॥

अमरसरिति स्नानम् भूयस्तपश्चरणञ्जना

विदधति तटे तस्याः कृच्छ्रात्रिविष्टपकाम्यया।

इह विरचितं स्नानं घोरं तपश्च सुरालया

दपि शुभतरे वासे वासं स्थिरीकुरुते सताम् ॥३५॥

अन्वशात्तमनु राजकेसरी वासराधिप इवासमद्युतिः।

चोळभूपतनयो नयाद्विभुः क्षोणिमाजलधि वाहिताहितः ॥३६॥

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तत्सुतस्तु परकेसरी नृपो मत्सरी तमनिवार्यशासनः।

सत्सखः . . . . . . . . . . तासुरनिकारमग्रिमः ॥३७॥

अस्मिन्वंशे मृत्युजिन्नामराजा मृत्योर्जेता पातितारातिवर्गः।

रेजे यज्ञैराज्ञया च प्रकामन्देवांच्छत्रूंस्तोषयन् प्रेषयंच ॥३८॥

अस्मिन्वंशे वीरसेनाभिधानो जातो नीताशेषलोकाहितश्च।

रेजे राजा तेजसा भानुतुल्यः कल्याणानाम्मन्दिरं सुन्दरांगः ॥३९॥

चित्रो नाम क्षितिपतिरभूत्तत्र वंशेधिकश्री

र्विंत्रस्तारिप्रकरविनतिव्यक्तविच्छिन्नकोपः।

वृत्रारातिर्झटिति समरे तर्जितो यस्य बाणै

र्मित्रोभूतस्ससततमभजद्व्याघ्रकेतुध्वजत्वम् ॥४०॥

अवनिमखिलपारावारतीराभिरामां

परतनुविरतश्रीश्शासितुन्नाशितारिः।

निजभुजबललीलाकृष्टराजन्यलक्ष्मी

रिहसमजनि वंशे भूपतिः पुष्पकेतुः ॥४१॥

अस्मिन्वंशे केतुमालाभिधानो

जातो राजा जातशम्पाप्रकाशः।

हत्वा सर्व्वक्ष्माभृतां केतुमालां

येनावाप्तं केतुमालाभिधानम् ॥४२॥

समुद्रजिन्नाम नराधिराजो भुवं . . . . . . . वीर्य्यः।

पूर्वापरांभोनिधिमिश्रणेन पण्येन . . . शसुतां सलोभः ॥४३॥

श्रीमत्यत्र कुले बभूव महितश्रीः पञ्चपाख्यो नृपो

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निर्व्याजातिथिपूजनोर्ज्जितमना यक्षान् स पञ्चातिथीन्।
विद्ध्वा पञ्चशिरास्स्वशोणितमसौ तैर्याचितस्सादरं
कोष्णन्तत् सकलानपाययत त्यजातस्तु तत् पञ्चपः ॥४४ ॥
अभवद्धिभवैर्जयन्दिगीशानिह वंशे नृपतिस्सुधांशुकान्तः।
नृमृडस्स मृडस्य सम्प्रसादादजयन्मृत्युमनत्ययप्रभावः ॥४५ ॥
अत्राभूदमलगुणः कुलेतुलश्री
स्तेजस्वी समिति मनोरथाभिधानः।
यो हत्वा झटिति मनोरथानरीणाम्
.. नामकुरुत सत्फलान् बलेन ॥४६ ॥
एतस्मिन्परुनत्किळिप्रभृतयो वंशे वराधीश्वरा
भूयांसस्तु जितामरेश्वरबलश्रीविक्रमा जज्ञिरे।
येषामाजलधिक्षमां सतपनं व्याप्तं यशोभिश्शुभै
राब्रह्माण्डमखण्डदेशसमयं विश्वञ्जगद्राजते ॥४७ ॥
अस्मिन्कुले कुलधराधरसन्निकाशः
काशोपमानविततोरुयशःप्रतानः।
आसीत् क्षितीशतिलकः करिकालनामा
चोळस्समुत्थितरिपुक्षितिपालकालः ॥४८ ॥
स कावेरीन्दूरीकृतसकलसस्यां विदधतीम्
पयःपूरैः स्फारैः रवनिमविनीतोद्धतिहरः।
प्रतीरोभूताभिर्नरपतिकराश्लिष्टपिटक
प्रकीर्णाभिर्मृद्भिर्न्यरुणदरुणाग्रेसरसमः ॥४९ ॥

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अस्मिन्कुले सकलपार्त्थिववन्द्यपादो
जातोभिजातगुणसंहति . . . श्रीः ।
ऊर्जस्वलोद्धुतनिजाप्रतिमप्रताप
स्सन्तापितारिशलभो वलभो महीशः ॥५० ॥
इहान्वयेभूदमरेशतुल्यः परास्तविद्वज्जनतापशल्यः ।
समस्तराजान्तकभूरिभल्लः क्ष्माधिनाथो जगदेकमल्लः ॥५१ ॥
वंशेस्मिन्नरिराजवन्दितपदद्वन्द्वारविन्दक्षमी
राजा व्यालभयंकरस्समभवत् . . . . . रवेः ।
दोर्द्दण्डाञ्चितखड्गखण्डितरिपोर्यस्योर्ज्जितश्रीजुषः
कोपाग्निर्द्विषदङ्गनास्त्रसलिलैस्स्नातः परं शाम्यति ॥५२ ॥
अन्वयेत्र विजयालयनामा सम्बभूव सकलक्षितिनाथः ।
यत्पदाम्बुरुहयुग्ममजस्रं शेखरीकृतमशेषमहींपैः ॥५३ ॥
निवेशयामास स चोळदेशे नवीनताशेषगुणप्रवृद्धाम् ।
कञ्चासनाद्यैरमरैः प्रगीतान्तञ्चापुरीन्नाम पुरीं नरेन्द्रः ॥५४ ॥
आदित्यवर्म्माभवदस्य पुत्रः कोदण्डरामाभिधया प्रसिद्धः ।
उत्प्लुत्य मत्तद्विरदेन्द्रसंस्थञ्जघान यः पल्लवराजमाजौ ॥५५ ॥
अस्याभूत्तनयः पराक्रमवतामेकाधिपः क्ष्माभुजां
वीरश्रीनिलयः परान्तक इति ख्यातः क्ष्माधीश्वरः ।
वेलोद्यानविहारिभिर्मदकळैर्य्यद्वारणाधीश्वरै
र्वास्यन्ते मदसिन्धुभिः प्रतिदिशं पाथांसि पाथोनिधेः ॥५६ ॥
हत्वा तु पाण्ड्यमखिलेन बलेन साकं

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हृत्वा तदीयमखिलं वसु वीर्य्यशाली ।
भस्मीचकार मधुरां यदधकृतारि
र्लेभे ततस्स मधुरान्तकनामधेयम् ॥५७ ॥
यज्जिगाय विजयोपमद्युतिः कृष्णराजमजितन्नराधिपैः ।
भूरिविक्रमविवर्द्धितद्युतिर्व्वीरचोळ इति तेन कीर्त्यते ॥५८ ॥
यत्तीर्ण्णैर्ज्जलनिधिमुद्धतैर्बलौघै
स्संयत्तान् समिति जघान सिंहळेशान् ।
तत् सर्व्वक्षितिपतिवन्द्यमानपाद
स्सोन्वर्थामभजत सिंहळान्तकाख्याम् ॥५९ ॥
दृष्टान्तः कोस्य राज्ञस्सकलगुणनिधेश्शक्नुयात् कोस्य वक्तुम्
भूयः श्लाघ्यान् गुणौघान् युधि शमितरिपोर्व्विक्रमैकास्पदस्य ।
यो विद्वद्विप्रभोग्याननुपमविभवान्वीरनारायणाद्या
नत्यग्र्यानग्रहारान्व्यधित विधिरिव स्वर्ग्गमस्तारिवर्ग्गः ॥६० ॥
अमुष्य तनयो भवद्विभुररिन्दमाख्यो नृपः
क्षपाकरसमद्युतिः क्षपित वैरिपक्षोत्करः ।
यदीयभुजविक्रमश्रवणसंभवत्साध्वसै
र्नृपैरवनिभृद्गुहागृहनिवासिभिः स्थीयते ॥६१ ॥
अयमकृतच राज्ञः स्वैरमाज्ञाविधेया
न्व्यधित विधिसमानस्सम्पदं सज्जनानाम् ।
अतनुत नुतवीर्यो व्यापदं शात्रवाणा
मतुलयदतुलश्रीचन्द्रकान्तिं स्वकान्त्याः ॥६२ ॥

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अस्य सूनुरभवत् परान्तकस्सन्ततक्षपितवैरिसन्ततिः।
चिन्तयन्यदुदयं ससाध्वसः पाण्ड्यभूपतिरलंघयद्गिरिम् ॥६३॥
चकार कारासु रिपूनशेषांस्ततार भूरीन्समरांबुराशीन्।
जहार तापं बुधसंहतीनान्ततान सन्तापमसज्जनानाम् ॥६४॥
अखिलगुणनिधानात् भूमिपालादमुष्मा
दुदजनि नरनाथो राजराजाभिधानः।
मदनरुचिरदेहः कान्तनेत्रारविन्दो
धनद इति परं यो राजराजेन तुल्यः ॥६५॥
संजहार समरे स पार्थिवानुज्जहार विपदस्स भूतळात्।
आजहार च मखाननेकशो व्याजहार च स सूनृत . त ॥६६॥
सत्याश्रये स्थिरतरे बत राजराजे
सत्याश्रयः किल पलायत मन्दबुद्धिः।
नत्या जयन्ति सभया रिपवस्तमाजौ
न त्याजयत्ययमसूनरिभिश्शितस्तैः ॥६७॥
तस्य सूनुरनतस्य शासिता पाकशासन इवारिशासनः।
शम्बराररुचिराकृतिर्नृपस्संबभूव मधुरान्तकाभिधः ॥६८॥
अजयदजितवीर्य्यः . . . . . शाली
विजय इव समस्तान् कुन्तळानामधीशान्।
अहरत सकिरीटं क्षत्रियाणान्निहन्तुः
. . . . . . . जामदग्न्यस्य वीर्य्यात् ॥६९॥
जहार हारन्तुहिनांशुकान्तं शतक्रतोर्विक्रमनिर्ज्जितारिः।

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विहारभूमिं निजसैनिकानां स चाकरोत् संयति मान्यकेटम् ॥७०॥

स्वसेनाधीशानप्रतिहतकुलूतोत्कलपतिः

कलिंगान्विंशेन्द्रैस्सहं बहळवीर्यान्विदळयन्।

स गंगामुत्तर्ज्जन्निजकरिघटापातिततटां

घटैर्जह्रे भूभृन्मकुटनिहितैरुद्धृतजलाम् ॥७१॥

उल्लंघितांबुधिभिरुद्धतबाहुवीर्य्यै

र्निर्द्धूतवैरिनरनाथबलप्रपञ्चैः।

सैन्यैः कटाहमदहद्यददाह्यमन्यै

राजेन्द्रचोळनृपतेः किमसाध्यमस्य ॥७२॥

तस्यासंस्तनयास्त्रयस्त्रय इव ख्याताः क्रतोरग्नय

स्तेषान्तु प्रथमः क्षितीशतिलको राजाधिराजो नृपः।

यः कल्याणपुरन्ददाह नृपतीन्निर्जित्य तन्नायका

नादायाहवमल्ल ............ ॥७३॥

तस्मिन् गते त्रिदिवमुद्धृतलोकशोक

स्तस्यानुजः क्षितिमिमामखिलामरक्षत्।

राजेन्द्रदेवनृपतिस्सरिपूनशेषान्

शेषोपमोभयभुजः प्रळयं व्यनैषीत् ॥७४॥

तस्मिन्याते त्रिदिवमनुजस्तस्य निस्तेजितारिः

प्राज्यं राज्यं व्यधित विधिवद्वीरराजेन्द्रदेवः।

अत्युद्भूतं समधिकबलो राजराजेन्द्रदेवः

शत्रुव्रातं व्यजयत जवाद् बाह्यमाभ्यन्तरञ्च ॥७५॥

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हत्वा कूटलसंगमे क्षितिभृतः मण्णाटवंशोद्भवान्

सैन्यं यज्ञभुजां प्रवर्धयति यस्तैर्देवभूयं गतैः ।

येनैकेन ...... बलो निर्हत्य तच्छोणितैः

कृत्वान्यां सरितं समुद्रवनितां संतोषितो वारिधिः ॥७६ ॥

भ्रातृभ्यां समुपेक्षितं जनपदं वंशक्रमाभ्यागतं

क्रान्तं वैरिमहीश्वरैरतिबलैर्वेंगीन्कलिंगानपि ।

जित्वा शत्रुपरम्परामतिबलां हित्वा च भीतान् बहू

ञ्छ्रीमान्वल्लभवल्लभक्षितिपतिः क्षेमेण तं सोन्वशात् ॥७७ ॥

वीरचोळनृपतिः करिकालः कालयन् कलिबलं सकलं सः ।

धर्म्मशासनसमुच्चयमुच्चं व्यातनोति हितसारसमेतम् ॥७८ ॥

देवस्याद्रिसुताधिपस्य मतवित्रैलोक्यसाराभिधं

श्रीमदभ्रसभानटस्य मकुटे माणिक्यमारोपितम् ।

मन्ये वैरिकुला ............. ।

.... म ....... त्र ..

निजवशकृतस ..... स्तानुस्समारोपितः ॥७९ ॥

चोळतुण्डीरपाण्ड्येषु गंगावाटिकुलूतयोः ।

वीरराजेन्द्रनाम्नासौ ब्रह्मदेयानकल्पयत् ॥८० ॥

चत्वारिंशत्सहस्राणि ब्राह्मणानान्त्रयीविदाम् ।

अतोषयद् भूमिदानैरस्थापयदतिस्थिरम् ॥८१ ॥

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## Summary

This inscription, engraved on six cylindrical stone pillars in the *maṇimaṇḍapa* opposite to the central shrine of the goddess Kanyākumāri, consists well-executed and fairly preserved writing in Grantha (ll. 1 to 419) and Tamiḻ (ll. 420 to 444) characters. The Sanskrit portion of the record, giving the genealogy of the Chōḷas, is entirely in verse, whereas the Tamiḻ portion is in prose. On the whole the epigraph consists of 444 lines.

In the first two verses the God Śiva, and in the third Vishṇu, are praised. The god of the universe first created the Brahmāṇḍa, and then Brahmā was ushered into existence for the purpose of creating all other things. Brahmā, in his turn, created several Ṛishis to assist him in his task. One of them was Marīchi. The son of Marīchi was Kāśyapa; his son was Vivasvān; the son of the latter was Manu, Manu's son was Ikshvāku; his son, Vikukshiśrava; Purañjaya, who obtained the title Kakutstha, was the son of the latter. In the lineage of Kakutstha was born king Pṛithu; in the same race arose Kuvalāśva, Māndhātṛi, Muchukunda, Hariśchandra, Sagara, Bhagīratha, Ṛituparṇa and Dilīpa. In this illustrious family was born the Lord (*bhagavān*) in the four aspects of Rāma, Lakshmaṇa, Bharata and Śatrughna, purposely to teach the world how each one has to conduct oneself towards others; that is, a son towards a father and mother, a younger brother towards his elder brother and so on. The verses describing Rāma (vv.25-27) are very beautiful. Up to this the genealogy is purely *Purāṇic*. Next follows what might be considered as legendary and semi-historic (vv.1-27).

In the solar race was born a king named Chōḷa. To this king, who ruled over the whole earth, the forests served as a sort of artificial garden (*līlōdyāna*). Once upon a time this king was sporting for some time in the forests inhabited by Ṛishis; with a small army once he proceeded

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on a hunting excursion in the adjoining forests. Then a Rākshasa who had assumed the shape of a deer appeared before him. Pursuing the animal he and his followers reached another forest, where he killed that deer. By this time he had reached the bank of the river Kāvērī; he went along its course, bathed in its water, which was as sweet as *amṛita;* he looked all round for Brāhmaṇas and found none about the place. He then brought several Brāhmaṇas from Āryāvarta and settled them comfortably on the banks of the river Kāvērī. Cutting down the forests on either bank of the Kāvērī, he planted gardens containing creepers of betel leaves and areca palms (vv.28-35).

Rājakēsarī, the son of Chōḷa, succeeded him after his death. The son of Rājakēsarī was Parakēsari. In this dynasty were born Mṛityujit, who conquered Mṛityu, the god of death; Vīrasēna; and Chitra, frightened at the power of whose arrows Dēvēndra (Indra) accepted the tiger-banner, in which he also took refuge. From that time tiger became the crest of the Chōḷas; then came Pushpakētu, Kētumāla, Samudrajit and Pañchapa. The last mentioned king cut open five arteries in his body and fed with the blood issuing out of them five Yakshas who came to him as his guests and demanded of him this curious and cruel food. For feeding the Yakshas in the manner described he obtained the name Pañchapa. The king Nṛimṛiḍa sprang in this race, and by the grace of Paramēśvara conquered Mṛityu, the god of death; then appeared Manōratha, and the illustrious Parunatkiḷi (Parunatkiḷḷi) and others. Karikāla, who was born in this family, seeing that the river Kāvērī by its irregular flow was destroying the crops, caused embankments to be constructed on both its sides, the kings conquered by him carrying earth on their heads for that purpose. Vaḷabha, Jagadēkamalla and Vyāḷabhayaṅkara were also been in this dynasty (vv.36-52).

Here commences the genuine history of the Chōḷas. Vijayālaya is said to have been born in this

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lineage. He was worshipped by all kings; he is stated to have constructed anew the city of Tañjāpurī in the Chōḷa country. The son of Vijayālaya was Ādityavarman *alias* Kōdaṇḍarāma, who killed the Pallava king seated on his elephant (vv.53-55).

The next king of the dynasty was Parāntaka (I), son of Āditya. He destroyed the Pāṇḍya king together with his whole army, took the whole of his treasure and burnt Madurā, his capital. From these military exploits he was known as Madhurāntaka, that is, "death to Madhura (*i.e.* Madura)." Because he defeated unconquered Kṛishṇa-Rāja[1] he came to be known as Vīra-Chōḷa. He caused his army to cross the sea and conquer Siṁhaḷa; by killing the lords of Siṁhaḷa and subjugating the country he obtained the surname Siṁhaḷāntaka. He established several *agrahāras* like Vīranārāyaṇapura and granted them for the enjoyment of Brāhmaṇas (vv.56-60).

The son of Parāntaka (I) was Arindama. To Arindama was born a son named Parāntaka (II). Anticipating trouble from this valiant king, the Pāṇḍya king fled across the mountains, evidently to the Kēraḷa country. Parāntaka II fought several battles and imprisoned a large number of kings (vv.61-64).

The son of Parāntaka II was Rājarāja. He caused a number of *yāgas* to be performed. It was the custom of Rājarāja never to kill those enemies who surrendered to him; in spite of this well-known fact the Chāḷukya king Satyāśraya senselessly ran away from the battle field (vv.65-67).

Rājarāja had a son named Madhurāntaka. He conquered the Kuntaḷa king, that is, the Chāḷukya, and made Mānyakhēṭa, his capital, a camping and sporting ground for his army. Sending his generals at the head of his powerful army northwards, he caused them to defeat successively the kings of the Kulūta and the Utkala countries and to kill the kings of Kaliṅga and Viṁśēndra;

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and to bring the water of the Ganges filled in pots carried on the heads of the conquered kings. He sent his army across the sea to the Kaṭāha country and set fire to it. There was nothing impossible for this monarch to achieve (vv. 68-72).

This king, Madhurāntaka (that is, Rājēndra-Chōḷa I), had three sons, named (respectively) Rājādhirāja, Rājēndra-dēva and Vīra-Rājēndra-dēva. Of these, Rājādhirāja was the eldest. Rājādhirāja destroyed the city of Kalyāṇapura and conquered the lord of that place, Āhavarmalla. After the death of Rājādhirāja, his next younger brother Rājēndra-dēva ascended the throne, and the latter in his turn was succeeded by his younger brother Vīra-Rājēndra-dēva. He killed the Maṇṇāṭa (Karṇāṭa?) kings in the battle at Kūḍal-saṅgama. This king Vallabhavallabha[2] took possession of Vēṅgi and Kaliṅga, left uncared for by his elder brothers and consequently overrun by enemies; Vīra-Rājēndra, who is known also by the name Karikāla and Vīra-Chōḷa, set up several *dharma-śāsanas* (that is, engraved deeds of grants). He presented an invaluable ruby known as *trailōkya-sāra,* to the god Dabhra-sabhāpati (the god of Chidambaram), and it was set up in the crown of that god. He established a number of *agrahāras* in the Chōḷa, Tuṇḍira, Pāṇḍya, Gangavāṭi and Kulūta countries and colonized them with forty thousand Brāhmaṇas well-versed in the Vedas (vv.73-81).

The Tamiḷ portion of the inscription begins afresh with the phrase *Svasti Śrī* and states that the king Rājakēsarivarman Vīra-Rājēndra, who bore the *birudas* and surnames Mahārājādhirāja, *etc.,* seems to have made a grant of land to the temple of Kānya-Piḍāriyar (*Bhagavatī*) at Kumāri (*i.e.* Kanyākumāri). This portion of the inscription is damanged and cannot be easily deciphered.

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On the whole this inscription is a valuable document for the construction of the history of the Chōḷa dynasty.

## Notes

1. Kṛishṇa-Rāja has been identified with the Rāshṭrakūṭa king Kṛishṇa III (*EI.,* XVIII, p.24).

2. The title Vallabhavallabha of Vīra-Rājēndradēva is because he subjugated Vallabha (Chālukya) king (*ibid.,* p. 54, *n.*8).

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## No.32
## ORISSA STATE MUSEUM PLATES OF NARENDRADHAVALA; YEAR 189

Location : Bhuvanēśvar, Puri District, Orissa

Date : Bhaumakara year 189 = 1020 A.D.

Script : Kaliṅga alphabet

Language : Sanskrit

King : Narēndradhavala

Dynasty : Nala

Reference : Snigdha S. Tripathy, *EI.*, XLI, pp.148-53.

### Text

Metres: Vv. 1-5 *Anushṭubh;* 6 *Pushpitāgrā*

सिद्धम् स्वस्ति ॥

श्रीभीमपुराद्भगवतश्चराचरगुरोः शशाङ्कार्द्धशेखरधरस्य स्थित्युत्पत्ति-प्रलयकारणहेतोः श्रीयमलिङ्गेश्वरस्य भट्टारकस्य शिखरनिवासिनश्चरण-कमलाराधनव्याप्तपुण्यनिचयस्य शक्तित्रयप्रकर्षानुरञ्जिताशेषसामन्तच-क्रस्य स्वभुजबलपराक्रमाक्रान्तसकलखिड्डिरशृङ्गमण्डलाधिपतेः परम-माहेश्वरो मातापितृपादानुध्यातः परमभट्टारको महाराजाधिराजपरमेश्वर-श्रीपृथ्वीभञ्जस्य नप्ता श्रीरिपुधवलसुतः परममाहेश्वरो नलवंशोद्भव-कुलतिलकमहाराजश्रीनरेन्द्रधवलदेवः कुशली। हेट्ठापथविषये साम-न्तसामवाजिनिवासिजनपदान् समादिशति सर्व्वतः शिवमस्माकमन्यत्। विदितमस्तु भवतां शौचपुरग्रामोयं चतुःसीमापर्यन्तः सजलस्थलः सपद्रारण्यसहितः पराशरगोत्राय पञ्चार्षेयप्रवराय वाजसनचरणाय हस्तिपदविनिर्गताय भीमपुरवास्तव्याय भट्टापुत्रबलदेवनप्त्रे उड्ढसुताय

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भट्टपुत्रश्रीगभीट्टाय सलिलधारापुरःसरेण चन्द्रार्कवायुस्थित्या ग्रामोयं प्रतिपादितोस्माभिः यतो भवद्भिर्यदाकालान्तरे ब्राह्मणपुरोहितमहा-देवीमहासामन्तश्रीसामन्तप्रतीहारराजानकराजपुत्रबहिरन्तरङ्गादीनां न कैश्चिदुपरोधाद्धर्म्मगौरवान्न केनापि बाधा करणीया। तथा च शासनतया पठ्यते मानवीये धर्मशास्त्रे।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥१॥

षष्ठिवर्षसहस्राणि स्वर्गे मोदति भूमिदः।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥२॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।

स्वदानात्फलमामन्त्यं परदानानुपालनम्॥३॥

हरते हारयते भूमिं मन्दबुद्धिस्तमोवृतः।

स बद्धो वारुणैः पाशैस्तिर्यग्योनिषु जायते॥४॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥५॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितं च।

सकलमिदमुदाहृतञ्च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः॥६॥

संवत् १०० ८० ९ फाल्गुन वदि १२। लिखितमिदं ताम्रशासनं सान्धिविग्रहिवाध्यलाकेनेति॥

## Summary

This inscription, engraved on a set of 3 copper plates, consists 34 lines of well-executed and well-

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preserved writing. The plates are strung together on a copper-ring, the two ends of which are soldered to the back of a circular seal. The seal bears the representations of a crescent moon at the top and a standing boar below.

This charter is dated in the year 189, evidently of the Bhaumakar era on the $12^{th}$ day of the dark half of the month of Phālguna. The year 189 will correspond to 1020 A.D., the other details being insufficient for working out the exact date.

The record commences with the auspicious word *Siddham* expressed by a symbol followed by the word *svasti* and states that the grant was issued from Bhīmapura.[1] Then is introduced the donor of the grant, *viz., Mahārāja* Narēndradhavala, the grandson (*naptā*) of *Paramabhaṭṭāraka Mahārājādhirāja* Pṛithvībhañja and son of Ripudhavala. The ruler is further described as a devout worshipper of god Mahēśvara (*paramamāhēśvara*) and of god Yamaliṅgēśvara; he was an ornament of the Nala dynasty. It may be pointed out here that *Mahārājādhirāja Paramēśvara* Bhīmasēna of the Pandiapathar plates (*USVAE.,* Vol. VII, No. 13), who flourished in the early part of the $10^{th}$ century A.D. and belonged to the same dynasty, was also a *paramamāhēśvara* and worshipper of Yamaliṅgēśvara; he also ruled over Khiḍḍiraśṛinga[2]-maṇḍala and issued his grant from Bhīmapura. It is therefore no wonder that the present charter greatly resembles the Pandiapathar plates of Narēndradhavala's ancestor Bhīmasēna. Bhīmapura, evidently named after the ruler Bhīmasēna referred to above, seems to have been not only his capital but also of his successors as evidenced by the present grant.

The royal order pertaining to the grant was addressed to the Brāhmaṇas, the feudatory chiefs (*sāmantas*), officers (*sāmavājins*) and the residents of the district (*vishaya*) of Hēṭṭāpatha. The gift village was Śauchapura situated in the same district. The donee was

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Gabhīṭa, son of Uḍḍha and grandson of Bhaṭṭaputra Baladēva, who belonged to the Parāśara-*gōtra,* five *pravaras* and the Vājasana-*charaṇa* and who was an emigrant from Hastipada. This is followed by the injunction addressed to the Brāhmaṇas, priests chief-queen (*Mahādēvī*), chief feudatories (*Mahāsāmantas*), feudatories (*Sāmantas*), door keepers (*Pratīhāras*), miner chieftains (*Rājānakas*), petty chiefs (*Rājaputras*) and such inside and outside officials (*bahirantaraṅga*) calling upon them not to interfere with the grant. This is followed by six imprecatory verses which are ascribed to the Dharma-śāstra of Manu. After mentioning the date, the charter concludes with the statement that it was written (*likhita*) by *Sāndhivigrahi* Vādhyalāka.

The importance of the charter lies in the fact that it discloses for the first time the date of Narēndradhavala; the family to which he belonged, his capital as well as two of his forbears. Already one charter of Narēndradhavala is known. Since it was essentially a *kraya-śāsana,* it did not contain any information regarding the king excepting the fact that Khiṇḍarasiṁgha formed part of the kingdom of Narēndradhavala. While editing the Madras Museum plates (*USVAE,* Vol. VIII, No. 76), Dr. D.C. Sircar suggested that Narēndradhavala might have belonged to the Dhavala family on account of his name ending in *dhavala.* The present charter shows that Narēndradhavala belonged to the Nala family which flourished in the Ganjam region of Orissa from as early a period as the beginning of the 10th century A.D.[3] The Pandiapathar plates revealed the existence of king Bhīmasēna of the Nala dynasty in Orissa in the beginning of the 10th century A.D. The charter under review shows that the same dynasty continued to rule even in the early part of the eleventh century A.D. Though it discloses the names of the father and grandfather of Narēndradhavala, it is not possible to give a connected chronology of the Nala dynasty from Bhīmasēna to Pṛithvībhañja, the grandfather

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of Narēndradhavala since the names of the kings who may have ruled in between are not available to us. Added to this the nature of relationship if any between Bhīmasēna and Pṛithvībhañja is not known. The use of the Bhaumakara era in the present charter shows that the Nalas might once upon a time have been the feudatories of the imperial Bhaumakaras and had begun to rule more or less independently as evidenced by the use of the title *Mahārāja* by the king and the absence of the mention of any imperial overlord.

## Notes

1. Bhīmapura can be identified with the modern Bhīmnagar coming under the jurisdiction of Pattapur police station in the Aska sub-division in the Puri District (*EI.*, XLI, p. 151).

2. Khiḍḍiraśṛinga can be identified with the former Khidishingy Zamindari which had its headquarters at Dhārakōṭa in the Ganjam District (*ibid.*).

3. Dr. Sircar's statement that the Nala family seems to have been ousted from the area (Khiḍḍiraśṛinga) by the Dhavalas who also appear to have owed allegiance to the Bhaumakaras does not appear to be correct in the light of the identification made above (*ibid.*, p.150).

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## No.33
## SILIMPUR STONE-SLAB INSCRIPTION

Location : Silimpur, Bogra District, E. Pakistan

Date : 11th century A.D.

Script : Northern alphabet

Language : Sanskrit

King : Jayapāladēva

Dynasty : Pāla kings of Assam

Reference : R.G. Basak, *EI.*, XIII, pp. 283-295.

### Text

**Metres:** Vv. 1, 2 *Śārdūlavikrīḍita;* 3, 5, 7, 8, 12 *Mandākrāntā;* 4, 10, 16, 21, 26, 28, 29 *Anushṭubh;* 6, 22 *Vasantatilakā;* 9, 13, 15, 18, 24, 27 *Upajāti;* 11 *Upēndravajrā;* 14 *Indravajrā;* 17 *Śikhariṇī;* 19, 20 *Sragdharā;* 23, 25 *Mālinī*

ओं नमो भगवते वासुदेवाय ॥

यं विश्वप्रभवं चतुर्युगचतुर्भूतोद्भवं यं विदु

र्यो वर्ण्णांश्चतुरस्तथैव चतुरो यो कल्पयच्चाश्रमान् ।

यस्याहुश्चतुराननोदितचतुर्व्वेदीगिरः पौरुषं

पायाद्वः स चतुर्भुजोखिलचतुर्व्वर्ग्गार्थिकल्पद्रुमः ॥१॥

येषां तस्य हिरण्यगर्भवपुषः स्वाङ्गप्रसूतङ्गिरो

वंशे जन्म समानगोत्रवचनोत्कर्षोभरद्वाजतः ।

तेषामार्यजनाभिपूजितकुलं तर्क्कारिरित्याख्यया

श्रावस्ति प्रतिबद्धमस्ति विदितं स्थानं पुनर्ज्जन्मनाम् ॥२॥

यस्मिन्वेदस्मृतिपरिचयोद्भिन्नवैतानगार्ह्य

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प्राज्यावृत्ताहुतिषु चरतां कीर्त्तिभिर्व्व्योम्नि शुभ्रे ।
व्यभ्राजन्तोपरिपरिसरद्धोमधूमा द्विजानां
दुग्धाम्भोधिप्रसृतविलसच्छैवलालीचयाभाः ॥३ ॥

तत्प्रसूतश्च पुण्ड्रेषु सकटीव्यवधानवान् ।
वरेन्द्रीमण्डनं ग्रामो बालग्राम इति श्रुतः ॥४ ॥

यस्मिन्विद्याभिजनतपसामाश्रयत्वेन नित्यं
प्रत्येकं तेष्वहमहमिकादर्प्पवत्सु द्विजेषु ।
आसीदब्धाविव बहुगुणानन्तरत्नैकभूमौ
तत्रत्यानान्न हि बहुमतः कश्चिदेको जनानाम् ॥५ ॥

तत्पूर्व्वखण्डभवपण्डितवंशजानां
स्थानं स्वकर्म्मनिरतद्विजसत्तमानाम् ।
शान्तात्मनां विरलवाससमीहयैव
शीयम्बकाख्यमिह सन्निहितम्बभूव ॥६ ॥

यस्मिन् प्रायस्तपसि विनये स्वासु विद्यासु विप्राः
प्राप्ता निष्ठामगणितगुणाः पूर्व्वपूर्व्वे बभूवुः ।
श्रौतस्मार्त्तार्थविषयजगत्संशयच्छेदकाश्च
द्वित्रा गोत्रस्थितिविधिभृतोद्यापि नोच्छेदभाजः ॥७ ॥

तस्मिन्नेकः पशुपतिरभूत्पूजनीयो जनानां
देवः साक्षादिव पशुपतिर्भूतभृत्कामजिच्च ।
यः षट्कर्म्माचरणनिपुणः कर्म्मभिः स्वैरुदारैः
कीर्त्तिज्योत्स्नामुपरि विदधे भानुभासामलङ्घ्याम् ॥८ ॥

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पुत्रोथ तस्याभवदत्र गोत्रमुद्द्योतयन् साहिलनामधेयः ।
यः स्वैर्गुणैः प्रापदपि प्रतिष्ठां कुलप्रबर्हैरपरैरलभ्याम् ॥९॥
साहिलादित्यलक्ष्यञ्च वैचुन्दाख्यां सशासनम् ।
चक्रे विष्णुं पितुर्म्मातुरर्थेनेह जलाशयम् ॥१०॥
गुणोत्तरेणाधिगुणोथ सूनुर्म्मनोरथः पूर्णमनोरथेन ।
यथेन्द्रियाणां विनयो जयेन स्वरूपसाम्यादुदपादि तेन ॥११॥
पुत्रस्तेनाजनि गुणनिधिर्द्धर्म्मकर्म्मैकदक्षः
ख्यातोलोके सुचरित इतीहाख्ययान्वर्थयैव ।
सम्यक्साध्व्या खलु नितुलया भार्यया चर्यमाणो
निन्ये कालं सुविहितगृहस्थाश्रमो यः सुखेन ॥१२॥
शुद्धान्वया सूनुमसूत साध्वी तपोनिधिं सा नितुला कुलस्य ।
समुन्नतेः सन्ततिसद्गुणौघैरघोज्झितं भाविभिरादिहेतुम् ॥१३॥
निष्ठाङ्गतो भट्टमतेः पथेषु स्रष्टा स्वयं सूक्तिरसायनानाम् ।
कन्दं सदाचारवराङ्कुराणां कोन्यो भवेद्यो न तपोनिधिः स्यात् ॥१४॥
तपोनिधेस्तस्य तपोधिकाभूत् स्वर्ग्गा भवानीव भवस्य भार्या ।
शक्त्या करिष्यन्बहुदेवकार्यं तस्याः सुतोजायत कार्त्तिकेयः ॥१५॥
गोष्पदीकृतमीमांसासागरः श्रोत्रियाग्रणीः ।
लोके स्मृत्यर्थसन्देहच्छिदेकः ख्यात एव यः ॥१६॥
रतिस्सत्ये कीर्त्तिस्त्रिभुवनगता वृत्तिरनघा
गृहस्थित्यान्नाहंकृतिरपि गुणैर्यस्य गुरुभिः ।
श्रुतौ च श्रद्धावस्थितिरथ हरौ भक्तिरचला

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पृथग्वक्तुं शक्तः क इह ननु तस्याखिलगुणान् ॥१७ ॥

कविप्रबर्हाग्रयकुटुम्बपल्लीकुल्याजमिश्रङ्गभवाङ्गदस्य ।

पुत्रीं पवित्रीकृतगोत्रयुग्मां पत्नीं स लेभे कलिपर्व्व नाम्नीम् ॥१८ ॥

तस्माद्विष्णोः प्रपौत्री क्षममखिलविधौ पुत्रमामुत्रिके सा

सत्पुत्रापि प्रहासं निधिमधन इव प्राप्य दीर्घं मुमोद ।

यः प्रागेव ग्रहर्द्धिप्रभवशुभफलैर्भाविभूयःप्रतिष्ठो

निष्ठावानेक एव स्फुटमवगमितो लक्षणैर्द्दक्षिणात्मा ॥१९ ॥

ज्ञानं तर्क्केथ तन्त्रे प्रतिघमिदमथो धर्म्मशास्त्रेषु चान्य

त्सत्यालोभादि तस्य स्तुतिवचनपदं नैव याथात्म्यवादात् ।

प्रख्यातं लोकपूजानृपतिवरशिरःश्रेणिपातादिभिस्तत्

वाचोसत्याः सतां स्युः समसमयजनस्मेरतार्थाः कथं वा ॥२० ॥

सन्दिग्धनिर्ण्णयं युक्त्या कुर्व्वतोपि सहस्रशः ।

यस्य धर्म्मतुला नासीदनालम्बितचुम्बका ॥२१ ॥

यः कामरूपनृपतेर्ज्जयपालदेव

नाम्नः तुलापुरुषदातुरचिन्त्यधाम्नः ।

हेम्नां शतानि नव निर्भरमर्त्थ्यमानो

नैवाददे दशशतोदयशासनं च ॥२२ ॥

सविधि विबुधसिन्धौ जीवितं स्वं विमुच्य

स्वसुतज उपकारे प्रेत्य पित्रोरपेक्षा ।

भवति न खलु किन्त्वात्मीयमानृण्यमिच्छ

न्नकृत तदनयोर्यत्कार्यमामुष्मिकं यः ॥२३ ॥

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भग्नं पुनर्नूतनमत्र कृत्वा ग्रामे च देवायतनद्वयं यः ।
पितुस्तथार्थेन चकारमातुस्त्रिविक्रमं पुष्करिणीमिमाञ्च ॥२४ ॥
सततमुचितवृत्तिः कल्पयित्वान्नसत्रं
रुचिरशिखरसाङ्गोत्तुङ्गशुभ्रालयेस्मिन् ।
विधिवदमरनाथं स्थापयित्वा वरेण्यं
शरणमगमदेकं वासुदेवं स देवम् ॥२५ ॥
ददावस्मै च शीयम्बे देवायोद्यानमुत्तमं ।
शिरीषपुञ्जे पूजादिसिद्ध्यै भूद्रोणसप्तकम् ॥२६ ॥
परे शताद्धार्द्वयसि स्थितोथ पुत्रानवस्थाप्य गृहे कृतार्थः ।
पश्यन्जगत्स्वप्नसमं विमुच्य सङ्गान्स गङ्गातटमध्युवास ॥२७ ॥
कविः काव्यगुणैरेव शोभतेन्वेषितश्चिरम् ।
तन्मुखान्विष्टकाव्यस्य नश्यन्त्येकपदे गुणाः ॥२८ ॥
शिल्पविन्मागधः कामी तन्मना वर्ण्णभक्तिभिः ।
सोमेश्वरोलिखदिमां प्रशस्तिम् स्वामिव प्रियाम् ॥२९ ॥

## Summary

This inscription is engraved on a black stone, which had been, probably, built into a wall of the temple which is stated to have been erected by the person eulogised in this *praśasti*. It consists 25 lines of beautifully and carefully executed and excellently preserved writing. With the exception of the introductory *Oṁ namō bhagavatē Vāsudēvāya,* the whole inscription is in verse. This inscription is almost free from spelling mistakes. It records the erection of a temple wherein a Brāhmaṇa named Prahāsa set up an image of Amaranātha.

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After the words "Om! Adoration to Bhagavān Vāsudēva" the author of the inscription invokes (verse 1) the protection of Vishṇu. Verses 2 and 3 disclose the fact that the Brāhmaṇas who had their descent from Aṅgiras and who belonged to the Bharadvāja *gotra* had their home in a place called Tarkāri situated within the limits of Śrāvasti; and that they observed all the sacrificial (*vaitāna*) and domestic (*gārhya*) ceremonials in accordance with the rules of the Vēdas and the Smṛitis in which they were all well-versed. A village called Bālagrāma is stated in v. 4 to have been the ornament of the land of Varēndrī[1] in the country of Puṇḍra and to have been an offshoot of Tarkāri (v. 2), but parted therefrom by Sakaṭī (probably the name of a river or of a place). In this village of Bālagrāma there lived many Brāhmaṇa families, all proud of their "learning, lineage and practice of austerities" (v. 5). Some of the learned Brāhmaṇas living in the eastern part of this village wanted to live apart and so removed to a neighbouring place called Śiyamba (v. 6). Verse 7 states that at this place there lived two or three local Brāhmaṇa families, who continued their sacred learning, were competent to remove doubts of people about the meaning of Śruti and Smṛiti and followed strictly the time-honoured rules and precepts of their families. Next we have in vv. 8-18 a sketch of Prahāsa's descent. In Śiyamba was born a Brāhmaṇa, Paśupati by name, who was "skilful in the performance of the six duties" (v. 8). His son was Sāhila (v. 9), who is stated (v. 10) to have founded an image of Vishṇu and excavated a tank in the name of his father and mother respectively. His son was Manōratha (v. 11). Manōratha's son Sucharita begat on Nitulā (v. 12), his devoted wife, sprung from a high family, a son named Tapōnidhi (v. 13), with whom began the glorious record of achievements which was continued by his successors. The most significant of his scholarly distinctions mentioned in v. 14 is that he attained perfection in the doctrines of Kumārila-Bhaṭṭa. His son was Kārttikēya (v. 15), whose scholarship in the

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Mīmāṁsā philosophy is highly praised in v. 16, where he is also described as having been "famous as the remover of doubts about the meaning of the Smṛitis". The qualities of his heart are mentioned in v. 17. He married a lady named Kaliparvvā or Kaliyavvā, who came of a very respectable family. She was the great-granddaughter of a person named Vishṇu, granddaughter of Aja-Miśra, and daughter of Aṅgada (v. 18). Despite having many virtuous sons, this lady rejoiced in getting for a son Prahāsa, whose future greatness was indicated by the conjunction of auspicious planets at the time of his birth (v. 19). It is in honour of this Brāhmaṇa that the *praśasti* was composed. The next two verses (20-21) eulogise him, chiefly for his learning and sense of unfailing justice. His knowledge in the *tarka-śāstras, tantras* and *dharma-śāstras* was of a very high order, and he possessed such virtues as truthfulness, freedom from averice, *etc.* For these reasons he was very highly esteemed by the people and kings of his time. Verse 22 records the most significant fact that Prahāsa, even though persistently pressed, refused to accept 900 gold coins in cash and a gift of landed property (*śāsana*) yielding an income of 1000 coins, from a very powerful king of Kāmarūpa, named Jayapāladēva. Then an account is given in verses 23-26 of pious works Prahāsa performed and which occasioned the writing of this *praśasti.* In order to be free from the debts which he owes to his parents (v. 23), Psahāsa, after having repaired two temples in the village, dedicated an image of Trivikrama and excavated a tank for the religious merit of his father and mother (v. 24). Then at the place where the stone inscription was set up he erected a magnificent temple in which he established the image of Amaranātha (v. 25). He is praised as having built an alms-house also, and having laid out in Śiyamba a garden for the diety, and having set apart, at a place named Śirīshapuñja, a tract of land measuring seven *drōṇas* for the provision of the daily *pūjā, etc.* of the god (v. 26). After having completed his 50th year Prahāsa appointed his sons to succeed to all

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household affairs and himself retired to the edge of the river Ganges (v. 27). The poet then eulogises his own composition on the score of spontaneity in verses which with great literary acuteness hit the mark of genuine as opposed to artificial poetry (v. 28). Lastly, in v. 29, the engraver Sōmēśvara, a Māgadhan artist, is mentioned in high terms as having carefully incised the letters on the stone.

## Notes

1. The land between the river Mahānandā on the west, and the Karatōyā on the east, now comprising the districts of Rājashāhī, Māldā, Dinājpur, Raṅgpur, Bogrā and part of Pabnā - in fact almost the whole of the Rājashāhī division of the Bengal Presidency (*EI.*, XIII, p. 285, *n.* 1).

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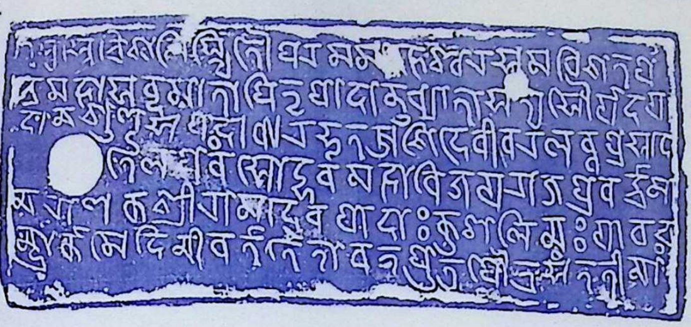
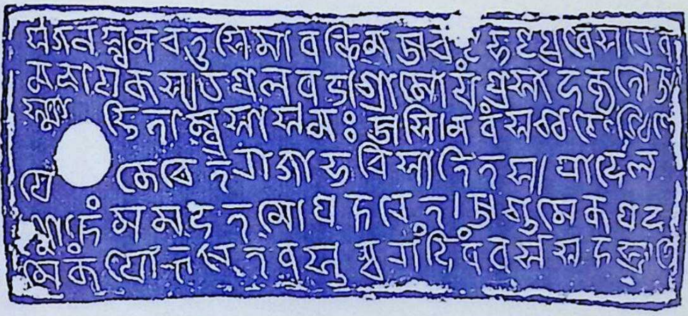
# S.No.7 - Inscription No.34

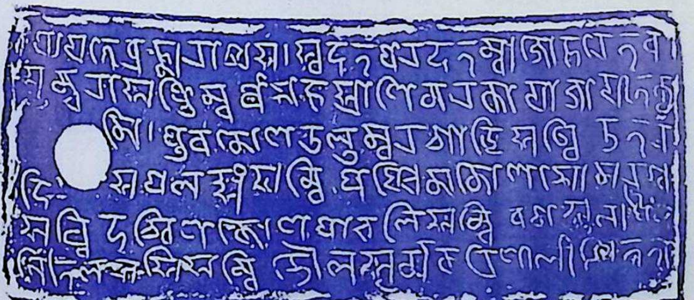
*i.*



*ii,a.*

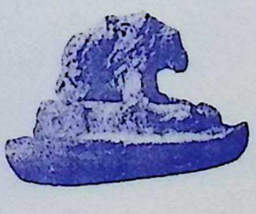


*ii,b.*



Seal: Actual Size.

*iii.*



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## No.34
## UPALADA PLATES OF RANAKA RAMADEVA

Location : Upalada, Ganjam District, Orissa

Date : 11th or 12th century A.D.

Script : Proto-Nāgarī

Language : Sanskrit

King : Rāṇaka Rāmadēva

Dynasty : Tailapa-vaṁśa

Reference : B.Ch. Chhabra, *EI.*, XXIII, pp.141-143

### Text

ओं स्वस्ति ॥

चिखलिस्थितौ परममाहेश्वरसमधिगतपंचमहाशब्दमातापितृपादानुध्या-

तसत्यशौर्यदयादानगुणसंपदाधारभूत अगिदेवीवरलब्धप्रसादतैलपवंशो-

द्भवमहाविजयराजप्रवर्द्धमानराणकश्रीरामदेवपादाः कुशलिनः ॥ यावच्च-

न्द्रार्कमेदिनी वर्तते तावत् पुत्रपौत्रसंततीनां सजलस्थलचतुःसीमावच्छिन्न

अचाटभटप्रवेश्यो रेवणनायकस्य उपलबडाग्रामोयं प्रसादीकृतो

अस्माभिस्ताम्रशासनः ॥ असि। न वंशरव्ये खिणे ये के चेता राजा

भविसाति तस पादे लग्नोऽहं मम दत मोपहरेत ॥

अगुमेक पदमेकं यो हरेत वसुन्धराम्।

दिवं वर्ससहस्राणि यायते व्रह्मराखस ॥

स्वदतं परदतं वा जो हरेत वसुन्धरा।

सष्ठिं वर्षसहस्राणि नरकाय जायात कृमिः ॥

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पूर्वकोण उलुम्वरगाडिसन्धिः। उत्तरदिशि प्लक्ष सन्धिः। पश्चिमकोणे सोमवृक्षसन्धिः। दक्षिणकोणे पाटलीसन्धिः। वगसुत। परवलितिल-जसिसन्धिः। तौलस्वर्णकारेण लिखितं ताम्रशासनम्॥

## Summary

This inscription, engraved on a set of 3 copper-plates, consists 19 lines of neatly executed and well preserved writing. The plates were originally held together by a ring passing through the hole cut in each plate. The ends of the ring were soldered under a circular seal. The central portion of the seal is occupied by the figure of a standing boar, cut in high relief, facing the proper left. At the bottom is placed an elephant-goad (*aṅkuśa*), and at the top another weapon that looks like a battle-axe. Against the hook of the *aṅkuśa* is to be seen an oval-shaped object perhaps a lotus-bud.

The record is not dated, but may on palaeographical evidence be assigned to the 11$^{th}$ or 12$^{th}$ century A.D. It was engraved by the engraver Taula.

The object of the record is the grant of a village called Upalabaḍā to one Rēvaṇa *nāyaka* by the *Rāṇaka* Rāmadēva. The donee appears to have been an officer under the said *Rāṇaka* and might have received the gift as a reward for some heroic deed on his part. As regards his master, Rāmadēva we do not know anything from other sources, whilst the present epigraph relates so little of him. His title *Rāṇaka,* however shows that he was a feudatory chief. Some conventional epithets added to his name indicate that he was a devout worshipper of Śiva, had acquired the right to the *Pañcha Mahāśabdas* and was enjoying the favour of the goddess Agi.[1] Besides, he is styled *Tailapa-vaiṁś-ōdbhava* 'born in the family of Tailapa'.

The only prestige the *Rāṇaka* could boast of seems to be his high descent as conveyed by his attribute

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*Tailapa-vaiṁś-ōdbhava.* This Tailapa, as is apparent from the manner in which he is adverted to in the inscription, must have been a great personality or a mighty ruler reputed enough to be the pride even of his indirect descendants and distant relations: Rāmadēva could not have been a direct descendant of Tailapa, for in that case the inscription would have specifically described him so.

This Tailapa has been identified with the famous Chālukya monarch, Tailapa II, who is credited with outstanding military achievements, and whose rivalry with the Paramāra sovereign, Vākpati Muñja, is well-known. Further support to this identification is lent by the fact that the *lāñchhana,* consisting of a standing boar, an elephant goad, *etc.* depicted on the seal of the *Rāṇaka* Rāmadēva's inscription, is the same as usually found on the seals of the Chālukya records. It may be thus supposed that the *Rāṇaka* Rāmadēva was a feudatory of and related to a Chālukya ruler subsequent to the time of the Chālukya Tailapa II whose death occurred towards A.D. 998.

Of the places mentioned in the record, Upalabaḍā, the granted village, is apparently the same as Upalada where the plates have been discovered, while Chikhali-*sthiti* from where the grant was issued cannot definitely be identified.

## Notes

1. Agi obviously sands for *Agni.* In Vedic and later Sanskrit literature *Agni* is evidently a male deity. His mention here as a goddess (*dēvī*) is owing to the vernacular influence. In Hindi and cognate tongues the word *āg* is feminine. *Agidevā* as the name of a female occurs in an early Prakrit inscription from Sāñchi (*EI.* XXIII, P. 142, *n.* 1).

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## No.35
## A STONE INSCRIPTION FROM RANOD (NAROD)

Location : Ranod, Former Gwalior State, Madhya Pradesh

Date : 10th or 11th century A.D.

Script : Nāgarī

Language : Sanskrit

King :

Dynasty :

Reference : F. Kielhorn, *EI.,* I, pp.351-361

### Text

**Metre:** Vv. 1, 2, 25, 44, 50, 68, 69 *Anushṭubh;* 3, 11, 20, 22-24, 29-32, 34-37, 39, 42, 43 *Śārdūlavikrīḍita;* 4, 21, 64, 66 *Āryā;* 5, 28, 38 *Sragdharā;* 6, 9, 12-15, 18, 47-49, 51-56, 59-63 *Upajāti;* 7, 8, 10, 16, 26, 27, 40, 41 *Vasantatilakā;* 17, 46, 57, 58 *Upēndravajrā;* 19 *Dhṛitaśrī* or *Pañchakāvalī;* 33, 65 *Śikhariṇī;* 45 *Vaṁśastha*

ओं नमः शिवाय ॥

प्रावृषेण्यनवाम्भोदगर्ज्जितौर्ज्जित्यजिन्ति वः ।

वैनायकानि निघ्नन्तु निर्व्विघ्नं बृंहितान्यघम् ॥१॥

प्रसन्नौजस्विमधुरव्यक्ताव्यक्तस्वरूपभाक् ।

देवता वाक्सरिद्भैर्दैम्मुदे स्ताद्वः सरस्वती ॥२॥

संपूर्ण्णाङ्गमशेषकल्मषमुषः सम्पन्नमप्यादरा

द्दूरं पादतलावघट्टननमत्कैलासनश्यत्स्थिति ।

सानन्दं युगपत्सुरासुरसभासंरम्भदत्तव्यथं

शम्भोर्ल्लास्यपरिग्रहस्य दिशतु श्रेयांसि वः स्थानकम् ॥३॥

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चरणभरावनतावनिविनमत्कमठोरुकर्प्पराभोगा।
नाट्यस्य धूर्ज्जटेर्धुरि वर्ण्णपरिष्वष्कणी जयति ॥४॥
उत्क्षिप्तो दण्डपादो ग्रहणमुडुभिः सार्द्धमुत्तम्भ्य भूयः
प्रायाद्यावत्स्वसीमामपरपदभरभ्रष्टपृष्टा क्व भूमिः।
इत्थंदौस्थ्येपि रङ्गे गगनतलचलच्चारिकाचारवृत्ते
स्त्रायन्तां वस्त्रिसन्ध्यं त्रिपुरविजयिनस्ताण्डवक्रीडितानि ॥५॥
भक्त्योपसन्नं स्थिरभक्तिगम्यः पद्मासनं दारुवनेतिरम्ये।
विधाय यज्ञं विधिना विधिज्ञः किलानुजग्राह पुरा पुरारिः ॥६॥
यच्छन्फलं विपुलनिर्वृतिवीजमुच्चैः
पूर्व्वोत्तरं विपुलवर्द्धितभूरिशाखः।
तस्मादपूर्व्व उदभून्मुनिवंश एष
निर्ग्रन्थिरन्तरतिसारतरोस्तरन्ध्रः ॥७॥
तस्मिन्मुनिः सकललोकनमस्यमूर्त्ति
रिन्दूपमः प्रतिदिनं समुदीयमानः।
श्रीमानभूद्भुवि कदम्बगुहाधिवासी
तस्माच्च शङ्खमटिकाधिपतिर्म्मुनीन्द्रः ॥८॥
तेरम्बिपालः प्रमथाधिपस्य तुलां दधत्कामजयोदयेन।
ततोभवद्धूरितपास्ततोपि सत्ख्यातिरामर्द्दकतीर्थनाथः ॥९॥
तस्मात्पुरन्दरगुरुर्गुरुवद्गरिम्णः
प्रज्ञातिरेकजनितस्य बभूव भूमिः।
यस्याधुनापि विबुधैरितिकृत्यशंसि

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व्याहन्यते न वचनं नयमार्ग्गविद्भिः ॥१० ॥

वन्द्यः कोपि चकास्त्यचिन्त्यमहिमा तुल्यं मुनिर्भास्वता

राजन्नुत्तमशब्दपूर्व्वशिखराभ्यर्ण्णम्प्रकीर्ण्णद्युतिः ।

दीक्षार्थीति वचो निशम्य सुकृतो चारोक्तमुर्व्वीपति

र्यस्येहानयनाय यत्नमकरोच्छ्रीमानवन्तिः पुरा ॥११ ॥

गत्वा तपस्यन्तमुपेन्द्रपूर्व्वे पुरे तदा श्रीमदवन्तिवर्म्मा ।

भृशं समाराध्य तमात्मभूमिं कथञ्चिदानीय चकार पूताम् ॥१२ ॥

अथोपसद्याप्य च सम्यगैशीं दीक्षां स दक्षो गुरुदक्षिणार्थम् ।

निवेद्य यस्मै निजराज्यसारं स्वजन्मसाफल्यमवाप भूपः ॥१३ ॥

स कारयामास समृद्धिभाजं मुनिर्म्मठं सन्मुनिरत्न भूमिम् ।

प्रसिद्धमावारिधि मेरुकल्पं श्रीमत्पुरे मत्तमयूरनाम्नि ॥१४ ॥

पुनर्द्वितीयं स्वयमद्वितीयो गुणैर्म्मुनीन्द्रो रणिपद्रसंज्ञम् ।

तपोवनं श्रेष्ठमठं विधाय प्रष्ठः प्रतिष्ठां परमां निनाय ॥१५ ॥

आसीदतः कवचपूर्व्वशिवाभिधानो

लोकप्रियः कवचवद्दृढदृष्टशक्तिः ।

यः सर्व्वतो वहति संयति संयताङ्गो

दार्ढ्यं गुणाढ्यमिति कामशरैरभेद्यः ॥१६ ॥

सदाशिवस्तस्य च शिष्य आसीत्सदा शिवः सर्व्वजनस्य शान्त्या ।

तपोवनं यो रणिपद्रनाम प्रसाधयामास तपःसमृसमृद्ध्या ॥१७ ॥

अस्मादनल्पादुदयाद्रिकल्पाल्लब्धोदयोभूद्धृदयेशसंज्ञः ।

आचार्यसूर्यस्तमसां विदार्य प्रकाममौदार्यमहार्यवीर्यः ॥१८ ॥

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निरवधि वर्द्धते न च बिभर्त्ति पुरो लघुभावमात्मनः
प्रसरति दिङ्मुखेषु न च चलति मनागपि मार्ग्गसंस्थितेः।
स्फुरति समस्तवर्ण्णरुचितं न च मुञ्चति चारुशुभ्रता
मलमधुनापि यस्य कृतिनोद्धुतमित्थमहर्न्निशं यशः ॥१९॥
यस्यात्मेन्द्रियनिग्रहे निजगुरुस्थानान्यलंकुर्व्वतः
प्रीतिः पात्रपरिग्रहे च दधतः साधूपभोग्याः श्रियः।
स्वभ्यस्ताखिलशास्त्रनिर्म्मलमतेरासीत्स एकः परं
कान्यैः स्वोदरपूर्त्तिमात्ररतिभिस्तृष्णाभिभूतैः कथा ॥२०॥
यदि गुणकीर्त्तनमधुना निःशेषं तस्य साधु विवृणोमि।
तद्वक्तुं कीर्त्तिमिमां नावसरः प्रस्तुतां तदलम् ॥२१॥
औदार्याद्गुरुभारदुर्व्वहधुरानिर्व्यूढवीर्योदयः
शिष्यः शिष्यवतां विशेषक इव प्रस्तावमुख्यः सताम्।
श्रीमान्व्योमशिवाह्वयः समभवत्तस्यापि तादृक्पुन
र्यादृग्भूरिभिरुग्रमद्भुततमैस्तत्तैस्तपोभिर्भवेत् ॥२२॥
श्लाघ्यं जन्म जगत्त्रयेपि दधतः शेषस्य तस्य क्षमा
मस्य व्योमपदादिमन्त्ररचनाख्याताभिधानस्य च।
उद्धर्त्तुं विपदि प्रजां गुरुभरव्यापारदत्तात्मनो
यस्योद्रिक्तपरोपकारकरुणामात्त्रं प्रवृत्तेः फलम् ॥२३॥
यस्योच्चैश्चरितं चिरात्पुलकभृद्गण्डस्थलश्रेणिभि
र्म्मञ्जुव्यञ्जितमन्द्रतारगमकैः संगीयते किन्नरैः।
सूर्याचन्द्रमसोः समं प्रतपतः प्रध्वंस्य दूरं तम

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स्तस्यास्याद्भुतकर्म्मणः किमपरैस्तोत्रैर्व्विचित्रैरपि ॥२४ ॥

द्रढिष्ठसदनुष्ठानो म्रदिष्ठमितभाषितः ।

योन्वतिष्ठत्प्रतिष्ठावत्प्रष्ठः सद्व्रतिनां व्रतम् ॥२५ ॥

यः संयमस्य विनयस्य नयस्य सम्य

क्पुण्यस्य चारुचरितस्य च कीर्त्तनस्य ।

एकत्र वस्तुमिति सद्गुणसं . . स्य

त्वष्ट्रा प्रतिश्रयगृहं गृहिणीव जज्ञे ॥२६ ॥

सर्व्वत्र निर्व्वृतिकरेण निरन्तरेण

लब्धोदयेन धवलेन दिगायतेन ।

वर्द्धिष्णुनाधिकमलंकृतमेतदिन्दो

र्द्योतेन यस्य च गुणप्रसरेण विश्वम् ॥२७ ॥

लोकालोकान्तरालभ्रमणपरिणतावर्त्तवेगप्रवृत्ति

र्व्वातूलोत्तालललीलां द्रुतगति तुलयन्व्याप्तदिक्चक्रवालः ।

निर्द्धूयाशेषविश्वाक्रमणपटु रजः पावनैर्व्वर्त्तनैर्द्या

मारादाश्वश्नुवानस्तपस उदगमद्यस्य दूरं प्रतापः ॥२८ ॥

येनेदं पुरमापदन्धतमसे मग्नं नियोगाद्विधेः

सत्कीर्त्त्या रणिपद्रसंज्ञमचिरादुद्धृत्य यत्याश्रमम् ।

भूपृष्ठं शशिनेव निर्म्मलतरस्फारस्फुरत्तेजसा

सर्व्वानन्द्युदयेन पौरसहितं नीतं पुनस्ताः श्रियः ॥२९ ॥

स्फारैर्धान्यहिरण्यरत्ननिवहैर्न्निःशेषमन्तर्व्वहि

स्त्वङ्गत्तुङ्गतुरङ्गमैर्म्मदभरोद्वृत्तैश्च गर्ज्जद्गजैः ।

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स्वस्थानस्य विशीर्ण्णविद्रतमठस्योद्दामलक्ष्मीभृतो
भूभागास्तपसा पुनर्न्नवरुचः संरेजिरे यस्य च ॥३०॥
सा श्लाघ्या वसतिः स एव विषयस्ते प्राणिनस्ता दिशः
सा भूर्भूमिपतिः स एव किमतस्ते ते प्रदेशाः परम्।
यत्रास्तेयमशेषसत्त्वहितकृत्कृत्यप्रवृत्तः स्वयं
पुण्यानां प्रगुणीकृतोवनिसृजा पुंजो वपुष्मानिव ॥३१॥
यद्वाचां मनसां च गोचरमतिक्रान्तेन भूम्नान्वितं
यद्गीतं गुणगर्व्वितैर्द्दिविषदां दारैरदभ्रादरम्।
यत्सत्त्वज्वलितैः प्रचण्डतपसां तेजोभिरुन्मीलितं
तन्नान्यत्र चरित्रमुन्नतमतावत्त्रैव तावत्स्थितम् ॥३२॥
पुरा योषित्सङ्गादनिभृतनिजाक्षं भगवता
विजिग्ये यः कामस्त्रिपुररिपुणाविष्कृतरुषा।
निरुद्धाक्षः क्षान्त्या तमयमजयत्सङ्गरहितः
सुचीर्ण्णानां स्याद्वा किमिह तपसां दुष्करमिति ॥३३॥
स्फारास्फालनघातनिर्द्दयदलद्गम्भीरभेरीरव
व्याजेनोज्जगुरा कुमारचरितात्सद्ब्रह्मचर्यन्तपः।
यस्याराधयतस्त्रिसंध्यमधुतध्यानस्थितेर्द्धूर्ज्जटिं
चैतन्योज्झितवृत्तयोपि समये सद्धूपवेलोत्सवाः ॥३४॥
स्तुत्यं स्यात्किमिहास्य नाम चरितं न स्थास्नुपुण्यार्थिना
माबाल्यात्सहकीर्त्तिसञ्चिततपस्तेजःसमुत्तेजितम्।
यस्योच्चैरलघून्नमद्गुणगुरुब्रह्माण्डमाडम्बर

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व्यग्रैर्द्राक्शतरुद्रबाहुपरिघैः संधार्यते यत्नतः ॥३५॥

सिद्धान्तेषु महेश एष नियतं न्यायेक्षपादो मुनि

र्गम्भीरे च कणाशिनस्तु कणभुक्शास्त्रे श्रुतौ जैमिनिः।

सांख्येनल्पमतिः स्वयञ्च कपिलो लोकायते सद्गुरु

र्ब्बुद्धो बुद्धमते जिनोक्तिषु जिनः को वाथ नायं कृतो ॥३६॥

यद्भूतं यदनागतं यदधुना किञ्चित्क्वचिद्वर्त्तते

सम्यग्दर्शनसंपदा तदखिलं पश्यन्प्रमेयं महत्।

सर्व्वज्ञः स्फुटमेष कोपि भगवानन्यः क्षितौ शंकरो

धत्ते किन्तु न शान्तधीर्व्विषमदृगौद्रं वपुः केवलम् ॥३७॥

अस्मिन्नुद्दामधाम्नि प्रचुरतरतपःसीम्नि विख्यातनाम्नि

सर्व्वानन्द्युक्तसाम्नि क्षितिभृदुरुभरस्पर्द्धिपुष्यद्गरिम्णि।

संपन्नप्रेम्णि सत्सु स्वयशसि निहितस्फारसारप्रथिम्नि

विद्योत्सर्प्पन्महिम्नि त्रिभुवनतिलके के गुणा हन्त न स्युः ॥३८॥

संलीनं मुख एव शाक्यकरिणामत्यूर्ज्जितं गर्ज्जितं

त्रासाद्यस्य च जैनजंबुकशतैर्दुर्व्याहृतं संहृतं।

सोढुं जातु न जैमिनीयहरिणैर्ल्लीलाकृतं हुंकृतम्

तस्यान्यद्गगनेशकाननपतेः किं स्यात्स्तुतं प्रस्तुतम् ॥३९॥

यस्योच्चकैः स्फुरति संतमसं निरस्य

तेजः परं प्रतिनिशं प्रतिवासरं च।

अन्यः स एष ननु चन्द्रमसो रवेश्च

चन्द्रावदातचरितः सुतरां चकास्ति ॥४०॥

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यस्यामलं स्फुरति सद्गुणरत्नवृन्द
मानन्दकारि जगतां जलताविहीनम् ।
श्रीव्योमशम्भुजलधिः स खलु व्युदस्त
तृष्णः सतां समभवद्भुवि कोप्यपूर्व्वः ॥४१ ॥
माधुर्यं विनयो नयोनलसता त्यागः क्षमा प्रश्रयः
स्थैर्यं धैर्यमहार्यवीर्यकलितं सद्ब्रह्मचर्यन्तपः ।
इत्यादि प्रचिनोमि चेतसि चिरं यद्यत्किमप्यादरा
त्तत्तत्सर्व्वमचिन्त्यमस्य महतः कस्यास्तु वाचां पथि ॥४२ ॥
रेजुः सज्जनरक्तभावजननान्या सिन्धुवेलावधे
श्चित्रं यस्य यशांसि कुन्दकलिकाक्रोडप्रभाभांज्यपि ।
तस्यायं खलु देवतायतनवान्वापीनिवेशः शुभः
सोद्यानः प्रथते स्वकीर्त्तिविभवः साक्षादिवानश्वरः ॥४३ ॥
शिवयुग्ममुमादेवीनाटयेश्वरविनायकौ ।
स मठं मन्दिरै रम्यैरयमेतान्यचीकरत् ॥४४ ॥
प्रतिक्षपं या प्रतिबिम्बतां गते सुनिर्म्मले वारिणि तारकागणे ।
कुमुद्वतीसङ्गसमुज्झिताप्यलं विभाति विष्वक्कुमुदैरिवार्चिता ॥४५ ॥
प्रसादमाधुर्यनिकामहृद्यं विराजते यत्र गभीरमम्भः ।
विडम्बयत्सत्कविकाव्यबन्धं विशुद्धवर्णाहितचारुशोभम् ॥४६ ॥
शैलात्मजाभक्तिपरप्रयातपौराङ्गनानूपुरशिञ्जितेन ।
प्रतिक्षणं या कलहंसनादभ्रमं विधत्ते श्रुतिपेशलेन ॥४७ ॥
धृतोदपात्रावनताङ्गनानां मुखैर्व्विचित्राधरपत्त्ररम्यैः ।

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तोयं गतैर्या प्रतिबिम्बनेन भृशारविन्देव बिभर्त्ति शोभाम् ॥४८ ॥

अपूर्व्वविन्यासविशेषकेण विभूषिता या दयितेव दृष्टा ।

सोपानमालावलिचारुमध्या नानान्दयत्कस्य मनो मनोज्ञा ॥४९ ॥

प्रासादा यत्र भासन्ते कुन्देन्दुकुमुदोज्ज्वलाः ।

श्रीव्योमेशमहीव्यापियशोवीजाङ्कुरा इव ॥५० ॥

या नीलकण्ठेन तटोपकण्ठं कृतास्पदा धाम परं सुखस्य ।

प्रासादरम्या रमणीयभूमिः पुरा पुरारेः सदृशी चकास्ति ॥५१ ॥

यत्सन्निधौ सान्द्रसुधासितिम्ना प्रासादमालानुदिनं विभाति ।

भयेन भानोः परिणाममेत्य ज्योत्स्ना स्थितेवामरसद्ममूर्त्त्या ॥५२ ॥

अम्भोनिधिस्तुङ्गतुषारशैलैः सम्यग्विराजेद्यदि कूललीनैः ।

तेनोपमीयेत तदा स्फुटं या समुन्नतैर्नाकिगृहैर्व्विभान्ती ॥५३ ॥

अमुक्तमुक्ताफलचारुकान्ति तोयं सदैव प्रतिभाति यत्र ।

अमूर्त्ततावाच्यमसोढुकाममुच्चैरभून्मूर्त्तमिवान्तरिक्षम् ॥५४ ॥

शरन्निशेवामलचन्द्रकान्त्या सरोजलक्ष्म्येव सरोजलर्द्धिः ।

अलंकृता चारुतया व्यधत्त या निर्वृतिं कस्य न दृश्यमाना ॥५५ ॥

या सर्व्वदा नोज्झति यन्निकामं सत्सूपकारं च गभीरतां च ।

जलैरनल्पैर्भृशमास्थितापि फलं तदेतद्धि कुलीनतायाः ॥५६ ॥

मृगाङ्कबिम्बे प्रतिमागते या स्फुरत्तरङ्गाङ्गुलिभिर्व्विलोले ।

स्वचारुसौन्दर्य्यविलोकनाय धृतामलादर्शतलेव भाति ॥५७ ॥

स्थिराणि तुङ्गानि सुधोज्ज्वलानि निरन्तराण्यार्ज्जवसुन्दराणि ।

सतां मनांसीव सदानुकूलं विभान्ति यस्याः सुरमन्दिराणि ॥५८ ॥

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इदं नभः किन्द्रवता कुतोस्य किम्वामृतन्तत्कथमत्र चित्रम् ।
अह्नाय यत्त्रेति वितर्क्कयुक्तो जलं न निश्चेतुमलं जनौघः ॥५९॥
सन्मीनभूमिर्भवतु प्रकामं मनोरमा द्यौर्ब्बहुवारिदा च ।
तथापि सामान्यगुणादुदस्ता यया विचित्रां रचनां दधत्या ॥६०॥
जित्वारिषड्वर्ग्गमनर्थमूलं धर्मे रताः सन्तु सदैव सन्तः ।
यस्यामितीवाह सुरालयाली निलीनपारावतमन्द्रनादैः ॥६१॥
रङ्गत्तरङ्गातिमनोरमभ्रू रथाङ्गनामोरुपयोधरा या ।
दिक्षु क्षिपन्ती शफरीकटाक्षानचूचुरत्पान्थदृशं प्रियेव ॥६२॥
यदस्ति किंचित्क्वचिदप्यनिन्द्यमानन्दहेतुर्ज्जगतीह वस्तु ।
तदेकदेशे निखिलं विधाय या वेधसोच्चैर्घटितेव रम्या ॥६३॥
कुवलयमतीव वापीं विभूषयति यदतिसुप्रसिद्धमदः ।
चित्रमिदन्तु विचित्रा या कुवलयमप्यलंकुरुते ॥६४॥
स्थिरा सैषा वापी गगनशशिमौलेर्भगवतो
भवत्वाचन्द्रार्क्कम्प्रथिततपसो भूरियशसः ।
यदीये भातीयं शरदमलचन्द्रांशुधवला
सुराणां सद्माली विकटतटपृष्ठे शिखरिणी ॥६५॥
वापीतः निकटं यः पादपमारोपयिष्यति व्रात्यः ।
याता स पञ्चपातकयुक्तः खलु दुस्तरे निरये ॥६६॥
पञ्चैव तेषामिह पातकानि स्वप्स्यन्ति खट्वासु शठा मठे ये ।
येभ्यन्तरे मूढधियो रजन्यां दास्यन्त्यनार्या वसतिञ्च नार्याः ॥६७॥
प्रशस्ता देवसंलापपूर्व्वदत्ताह्वयेन या ।

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विहिता मुख्यशब्दार्था सा मुदेस्तु सतामियम् ॥६८ ॥

देवदत्तसुतेनैषा हरदत्तेन वर्ण्णिता ।

वापीप्रशस्तिका रम्या जेज्जाकेनोदखोटि च ॥६९ ॥

रुद्रेण लिखिता ॥☼ ॥

## Summary

This inscription, engraved on an erect tablet in the left end wall of the lower verandah of an old Hindu palace, consists 64 lines of perfectly preserved writing. Excepting the introductory *Oṁ namaḥ Śivāya* and the words *Rudrēṇa likhitā* at the end, the inscription is in verse.

After adoration to Śiva and five verses in honour of Gaṇēśa, Sarasvatī and Śiva (Śambhu, Dhūrjaṭī, Tripur-vijayin), the inscription records in verse six that Śiva once pleased Brahman by offering him a sacrifice, the result of which was the origin of the family or the line of sages which will be treated of in the following (v. 7). In it, there was a sage who is described as Kadamba-guhādhivāsin, 'the inhabitant of Kadambaguhā'; from him sprang the sage Saṅkhamaṭhikādhipati, the superintendent of Śaṅkha-maṭhikā; next came Tērambipāla, 'the protector of Tērambi'; then Āmardakatīrthanātha, 'the lord of Āmaradakatīrtha'; and after him Purandara (vv.8-10). When the king, the illustrious Avanti or Avantivarman, who was desirous of being initiated in the doctrines of the Śaiva faith, heard of the great holiness of this sage, he resolved to bring him to his own country. He accordingly went to Upēndrapura, induced the sage to accede to his request, was initiated by him in the Śaiva faith, and duly rewarded him (vv. 11-13). Purandara then founded a Maṭha or residence of ascetics, at Mattamayūra, the prince's town; and he also established another Maṭha, at Raṇipadra, the place where the inscription is (vv. 14 and 15). Next came Kavachaśiva; his disciple was Sadāśiva;

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and he was succeeded by Hṛidayēśa (vv. 16-21). Hṛidayēśa's disciple was Vyōmaśiva (Vyōmaśambhu, or Vyōmēśa), whose holiness and learning, in which he surpassed all manner of devotees and learned men (the Śākyas or Buddhists, who are compared to elephants, the jackal-like Jainas, and others), are eulogised in verses 22-42. He restored to Raṇipadra its former splendour, repaired and enlarged the Maṭha, erected temples and set up statues of Śiva, and he in particular built a magnificent tank, to the description of which no less than twenty verses of the inscription are devoted (vv. 45-64). Besides fantastic portrayal of the tank, its flights of steps (*sōpānamālāvalī*) (vv. 49) and the rows of temples on its banks (*prāsāda* vv. 50-52; *suramandira* v. 58; and *surālayālī* v. 61) are described. The reflection of the sky (v. 54) and that of stars (v. 45) in the waters are described with poetic imagination. The surface of the water is described as a clear mirror (v. 57). The deep water of the tank is said to mock at the beautiful poetic composition of a good poet produced out of pure diction (v. 46). The jingling sound produced by the anklets of the ladies is likened to the notes produced by swans (v.47). Having described the tank at length the poet states that the beautiful tank was erected by the Creator after having gathered at one place all blemishless and pleasing things (v. 63). Verse 65 expresses the wish that the tank may last forever; and v. 66 forbids the planting of trees near it. And, finally, v. 67 forbids the ascetics to sleep on beds and to allow women to pass the night within the Maṭha.

This *praśasti* was composed by Dēvadatta, and delineated or copied out (*varṇitā*) by his son Haradatta. It was written on the stone by Rudra, and engraved by Jējjāka.

It has been suggested that the prince Avanti or Avantivarman figuring in vv. 11-12 may be related to the Chaulukya princes Avanivarman, Sadhanva and Siṁhavarman, the ancestors of the Chēdi queen Nōhalā,

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who are mentioned in vv. 34 and 35 of the Bilhari inscription of Yuvarājadēva II (*USVAE,* VIII, No. 37), and that he could not have lived later than the second half of the 9th century. Of the places, Raṇipadra has been taken to be Ranod itself. Mattamayūra and Upēndrapura have not been identified. Tērambi has been identified with Terahi, which is five miles to the south-east of Ranod, and Kadambaguhā with Kadwāha, a place which is about six miles south of Terahi.

Of the sages themselves, Purandara is evidently the personage called Mattamayūranātha, 'the lord of Mattamayūra', in v.49 of the Bilhari inscription mentioned above. This verse also refers to the initiation of the king of Avanti in the Śaiva faith. Of the other sages, the Bilhari inscription too mentions Sadāśiva and Hṛidayaśiva (Hṛidayēśa); but in the place of Kavachaśiva that inscription has Dharmaśambhu, and between Sadāśiva and Hṛidayaśiva it interposes two other sages, one described as Madhumatēya, and the other called Chūḍāśiva.

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## No. 36
## RANIPUR JHARIAL INSCRIPTION

Location : Rānipur Jhariāl, former Patna State, Orissa

Date : 10th or 11th century A.D.

Script : Northern script

Language : Sanskrit

King :

Dynasty :

Reference : B.Ch.Chhabra, *EI.,* XXIV, pp.239-243

### Text

ॐ नमः शिवाय ॥

श्रीसोमेश्वरदेवभट्टारकपरमेश्वरवरप्रसादिश्री उत्तरतेरम्बगृहविनिर्ग्गतगग-नशिवाभिधानसिद्धाचार्य्येण इदं स्थानं कीर्त्तितं सर्व्वतीर्थफलसमायोगं लोकानुग्राहकं पुण्यं सोमस्वामिसिद्धेश्वरलक्ष्मीचतुर्थकं नाम तीर्थं स्नात्वा सर्व्वपापविमोचनम्। श्रीसोमेशनाथ तव पादयुगले आराधनैकतत्परः प्रणमति गगनशिवः। यदि बद्धो मुक्तिन्ददासि शङ्कर। मुक्तो वा बन्धनसमर्थः। तपसि किन्न भवति॥ तवापि स्वामिनो जगत्पतिर्बन्धं वा मोक्षन्ददासि गगनैकस्त्वयं प्रभुः शिवः॥

### Summary

This inscription, engraved on the architrave over the entrance to the sanctum of the Mahādēva temple, consists 6 lines of well-preserved writing. The composition of the text is extremely faulty. Nevertheless the contents are fairly intelligible.

The object of the inscription is to record the construction of the temple by an *āchārya,* named

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Gaganaśiva, an immigrant from Uttara-Tērambagṛiha.[1] It is clear from the inscription that the temple contained the images of at least four different deities, namely Sōma, Svāmin, Siddhēśvara and Lakshmī (ll. 2-3). The first of these names is obviously a shortened form of Sōmēśvaradēva which occurs in l. 1 and refers to Śiva, the principal diety of the temple. Svāmin is an epithet of Siva's son Kārttikēya. As regards the name Siddhēśvara, it probably stands here for Siddhārtha, meaning the Buddha, a figure of whom is found sculptured on the jamb of the entrance of the temple in question. The figure of Lakshmī is found over the entrance.

The only information we get from the inscription regarding Gaganaśiva *āchārya* is that he hailed from Uttara-Tērambagṛiha. It has been suggested that Gaganaśiva might have been an ascetic of the Mattamayūra school of Śaivam as the names of some of them likewise end in *Śiva.* This argument receives further support from the identification of Uttara-Tērambagṛiha with Tērambi, known from the Ranod inscription (No-35 above) to be the seat of an earlier Śaiva saint of the Mattamayūra line, whose name is not given but who is styled Tērambipāla, *i.e.* 'The protector of Tērambi'.

The saints of the Mattamayūra sect are known to have founded temples, tanks and monasteries at various places, being highly honoured and favoured with munificent gifts by certain Kalachuri rulers. The Ranod inscription referred to above itself belongs to one such sage, called Vyōmaśiva, who is stated to have restored to Raṇipadra its past glory and beautified the *maṭha* there by building in its vicinity a magnificent tank, a temple, *etc.* From the numerous laudatory verses in praise of Vyōmaśiva we gather that he was an ascetic of a very high order and a profound scholar. Now, considering that the meaning of the names Vyōmaśiva and Gaganaśiva is one and the same, and that Vyōmaśiva is variously mentioned in the Ranod inscription by such equivalent

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appellations as Gaganēśa (v. 39), Vyōmaśambhu (v. 41), Vyōmēśa (v. 50) and Gaganaśaśimauli (v. 65) it has been concluded that Vyōmaśiva and Gaganaśiva are, in all probability, but two different names of one and the same person. This conclusion is favoured also by the likelihood of Tērambi being identical with Uttara-Tērambagṛia. But it is also stated that when we compare the faulty and clumsy construction of the present brief record with the chaste and ornate composition of the copious inscription from Ranod, the former depicting Gaganaśiva as a mediocre abbot and the latter representing Vyōmaśiva as a celebrity among the learned and the holy, the possibility of the two being identical becomes remote. There is, however, no such obstacle in accepting Tērambi being the same as Uttara-Tērambagṛiha and Gaganaśiva being connected with the Mattamayūra sect of Śaiva saints.

## Notes

1. Uttara-Tērambagṛiha is stated to be the same as Tērambi of the Ranod inscription, identified with Terahi, which is five miles south-east of Ranod (*EI.*, XXIV, p. 242.).

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## No.37
## STONE INSCRIPTION OF KOKKALA; YEAR 1058

Location : Khajurāho, Chhatarpur District, Madhya Pradesh

Date : [Vikrama] year 1058 = 1000 – 1001 A.D.

Script : Nāgarī

Language : Sanskrit

King : Kōkkala

Dynasty : Grahapati

Reference : Kielhorn, F., *EI.*, I, pp. 147-152.

### Text

**Metres:** Vv. 1,2,3, 5-7, 13-15, 19, 22 *Śārdūlavikrīḍita;* 4, 17, 20, *Sragdharā;* 8 *Āryā;* 9-12 *Vasantatilakā;* 16 *Anushṭubh;* 18 *Pṛithvī;* 21 *Rathōddhatā*

ओं नमः शिवाय ॥

स्फूर्जत्स्फारफणाकलापविकसद्धीमस्फटाभासुरम्

भास्वत्तारतरातिरेकविलसच्चन्द्रार्द्धचिह्नीकृतम् ।

प्रोद्यल्लोलविलोचनानलमिलज्ज्वालावलीपिङ्गलम्

वन्दे सुंदरवैद्यनाथविधृतं वन्द्यं जटामण्डलम् ॥१ ॥

यस्य प्रेतवनं निवासभवनम् भूतैः प्रभुत्वं भृशम्

भूतिर्भूषणमङ्गरागरचना प्रीतिर्युगान्तं प्रति ।

कण्ठे तिष्ठति कालकूटमशिवोप्येवं शिवः त्वस्थितम्

सर्व्वव्याधिहरश्चराचरधरः पायात्सः वः शङ्करः ॥२ ॥

यं वेदान्तविदो वदन्ति मनसः संकल्पभूतं शिवं

ब्रह्मैकं परमक्षरं तमजरं तं चामरं तद्विदः ।

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अन्ये तत्शिवमेव बुद्धममलं त्वन्ये जिनं वामनम्

तस्मै सर्व्वमयैक्यकारणपतेः शर्व्वाय नित्यं नमः ॥३॥

माहेन्द्रोपेन्दरौद्रज्वरविषममहादुष्टकष्टाभिभूताः

भूतैः प्रत्यग्रभूतैः प्रतिदिनमुदितैर्यातुधानैर्गृहीताः।

घृष्टांगुष्ठप्रकोष्ठप्रकटितपटिमाटोपकुष्ठप्रदुष्टा

दृष्ट्वा नश्यन्त्यनिष्टा स्फुटविकटजटाजूटमेते त्वदीयम् ॥४॥

आसीदप्रतिमा विमानभवनैराभूषिता भूतले

लोकानामधिपेन भूमिपतिना पद्मोत्थवंशेन या।

केनापीह निवेशिता कृतयुगत्रेतान्तरे श्रूयते

सच्छास्त्रे पठिता पुराणपटुभिः पद्मावती प्रोच्यते ॥५॥

सौधोत्तुङ्गपतङ्गलंघनपथप्रोत्तुङ्गमालाकुला

शुभ्राभ्रंकषपाण्डुरोच्चशिखरप्राकारचित्राम्बरा।

प्रालेयाचलशृंगसंनिभशुभप्रासादसद्मावती

भव्यापूर्वमभूदपूररचना या नाम पद्मावती ॥६॥

त्वङ्गत्तुङ्गतुरङ्गमोद्गमक्षुरक्षोदाद्रजः प्रोद्धतं

यस्यां जीर्णकठोरवस्त्रमकरोत्कूर्मोदराभं नभः।

मत्तानेककरालकुंभिकरटप्रोत्कृष्टवृष्ट्याद्भुत

युक्तं कर्दममुद्रया क्षितितलं तां ब्रूत किं संस्तुमः ॥७॥ किं बहुना।

तस्यां ग्रहपतिवंशस्तंबक . . प्यदूषितो जातः।

कोटिगुणोन्नतमितः प्रथितोतियशोबलः श्रीमान् ॥८॥

यश्चाभवन्निजभुजार्जितचित्रकीर्तिरुत्तुंभितात्मकुलमूलतरुप्रकाण्डः।

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भ्रूभंगकामुककटाक्षशराभिघातमात्तप्र . . परिपातितशत्रुदण्डः ॥९॥

यः शुभ्रविभ्रमशशाङ्ककरप्रतान

कान्त्युज्ज्वलोत्पलजलप्रबलांस्तडागान्।

देवालयानपि हिमाचलशृङ्गतुङ्गां

श्चक्रे शतक्रतुकृती स यशोबलाख्यः ॥१०॥

तस्मादभूतभिमताखिलबन्धुवर्गो

दुर्गोत्रिवर्ग्गफलनिर्मललब्धसौख्यः।

सत्कीर्त्तिकीर्त्तनकथा परिगद्यमान

माहात्म्यमोदितजनः किल माहटाख्यः ॥११॥

तस्यात्मजः स्वजनसर्वजनात्क . .

शङ्कापमानपरिमार्जनसज्जकार्यः।

मर्यादमुद्दृतगभीरिमयाब्धितुल्यै

. . . . र्गुरुगभीर . . . राशिः

श्रीमानभूत्सुकृतकृज्जयदेवनामा ॥१२॥

कान्त्या शीतकरात्समीहित फलावाप्तौ च कल्पद्रुमा

दालोको दिवसाधिपादिव ततो जज्ञे सुतः सेक्कलः।

विद्वानप्रतिमप्रतापतरणिः ख्यातः सतामग्रणीः

सत्यत्यागपराक्रमैकवसतिर्मानी धनैरन्वितः ॥१३॥

सद्वीरत्वादलंघ्यः प्रथितपृथुककुप्प्रान्तविश्रान्तकीर्त्ति

स्त्यागे कर्ण्णोपमानः कटुकपटवचोभाषणे चाप्रगल्भः।

सद्यः सौजन्यजन्यप्रकटितमहिमारातिवर्ग्गस्य दुर्ग्गः

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श्रीमानु . . वग्गों . . . . हित . . . . से क्कलोभूत् ॥१४ ॥

उद्यद्घोरगभीरराज्ज्यजलधेः पारे समुत्तारित

मीद्दक्षेण महीभुजा निजतनुं यं प्राप्य पोतं परम् ।

श्रीसेक्कल्लमतुल्यकुल्ल्य . . . . . . . . . .

. . . . . . . . . रुचिरं किं तत्र वस्तु स्तुमः ॥१५ ॥

तस्यानुजोपि सौंदर्यमर्यादौदार्यकार्यवान् ।

यौवनेप्यार्यचरितः श्रीकोक्कल्लेति विश्रुतः ॥१६ ॥

यः सत्पात्रे ददा . . . . . . . . . . . . . . .

. . . . नमत्रं वरवसनशतान्यश्वशय्यासनानि ।

छत्रोपानद्विचित्त्रासनभवनमहाधान्यदानान्यजस्त्रं

स श्रीमान्कोक्कलाख्यो भवदिहकुमरः की . . न्धर्मकर्मा ॥१७ ॥

प्रशस्तसम . . . . . . . . . . . तं

महार्हगुरुतोरणं शिखरिशृङ्गतुङ्गालयम् ।

विचित्रमतिभूषणोच्छ्रितलसन्महागोपुरं

पुरन्दरपुरप्रभं पुरमचीकरत्कोक्कलः ॥१८ ॥

तेनायं तुहिनाचलामलमहाकूटाग्रका . . .

. . . . . . . . ब्धिगहनोत्तारार्थिना कारितः ।

यस्यात्युच्छ्रितकाञ्चनाण्डकलसम्मार्त्तण्डचण्डप्रभा

संपर्कादभवद्वितानममलं श्रीवैद्यनाथप्रभोः ॥१९ ॥

यस्य द्वारेतिवस्तुप्रततमिव दिवो द्वारमुग्र . . .

. . . . . . क्तं गगन इव समुड्डीय गच्छद्विभाति ।

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यन्मन्ये वैद्यनाथो यदभिनवभवद्रामसंस्थापितोत

स्तस्यार्थे पुष्पकं तत्प्रहितमिव . . स्तोरणीभूय भाति ॥२० ॥

यत्र वेदविदुषां द्विजन्मनां सा . . . . . . . . क्रमम् ।

षट्सुकर्मसु रतं बहुश्रुतं तेन वृन्दमनघं निवेशितम् ॥२१ ॥

उद्दामात्मविवेकसेकजनितश्रेयोलसत्पल्लवा

शश्व . . . पोषितद्विजगणा सद्वृत्तपुष्पोज्ज्वला ।

यस्येलाविपुलालवालवलयात्सत्कीर्त्तिवल्ली मही

भृद्दण्डानधिरुह्य मण्डपमिव ब्रह्माण्डमारोहति ॥२२ ॥

संवत् १०५८ कार्त्तिक्यां श्रीकोक्कलेन ॥

## Summary

The slab which bears this inscription is said to have been found at the temple of Vaidyanātha, at Khajurāho; and was later built into the side wall of the entrance porch of the temple of Viśvanātha at the same place. It consists 22 lines of well-preserved writing. From line 15 to 21, on the proper right side, a large piece of the stone has gone, causing the complete loss of about 80 *aksharas;* and a few *aksharas* have gone in other places, as can be seen from the text. Except for the introductory *Oṁ namah Śivāya,* the words *kim vahunā* in line 8, and the date at the end, the inscription is in verse.

The inscription opens with the auspicious expression *Oṁ namaḥ Śivāya* (Ōm Adoration to Śiva) followed by four stanzas adoring and invoking Śiva. Thus the first verse adores the coil of matted hair (*jaṭāmaṇḍala*) of Vaidyanātha (Śiva) which is marked with the half-moon and shining more brilliantly than the Sun. the second verse invokes protection of Śaṁkara who takes away all disease and supports the movable and

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immovable. Verse 3 adores Śarva (Śiva), who causes all gods to be comprehended in his one person, and who is called by different names, *viz.,* Śiva, supreme Brahman, the Buddha, Vāmana, Jina, *etc.,* by different people. The fourth verse again praises the tresses of hair (*jaṭājūṭa*) of Śiva whose sight dispels all kinds of miseries that afflict mortals.

The next three verses (5-7) state that a town called Padmāvatī[1] was founded by a certain ruler who was of Brahman's race, and describes its streets, lofty palaces, white walls, galloping horses, formidable elephants, *etc.* Verses 8-10 inform that in that town there was born of the Grahapati family Atiyaśōbala (also called Yaśōbala) who was honoured by people for his virtues; who supported families of friends and dependants; who destroyed the forces of enemies; and who built tanks and temples. His son was Māhaṭa (v. 11) and the latter's son was Jayadēva (v. 12).

Verses 13-15 extol Sēkkala who was born from Jayadēva just as the light proceeds from the lord of the day. He was learned, famous, foremost among the good, the sole habitation of truth, liberality and bravery, self-confident, and endowed with wealth. Further his manliness, fame, munificence, *etc.* are praised. His younger brother Kōkkalla (also called Kōkkala) is characterized in the next three verses (16-18). He was endowed with beauty, propriety of conduct, generosity and activity. He was a great philanthropist and bestowed food, excellent dresses, horses, couches and seats, *etc.* He also caused to be built a wonderful town furnished with big archways, huge mansions and loftly gates.

Verses 19-21 record the erection of a tample in honour of Vaidyanātha (Śiva) and of a set of buildings for pious Brāhmaṇas by Kōkkala. The last verse (22) states that the creeper of Kokkala's good fame ascended from the earth up into the universe. The record concludes with

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the date, *viz.,* the year 1058,[2] on the full-moon day of Kārttika.

All these personages of the Grahapati family from Yaśōbala to Kōkkala, would appear to have been small chiefs or nobles dwelling at Khajurāho. Other members of the same family or clan are mentioned in certain other inscriptions from Khajurāho.[3] Kōkkala or Kōkkalla mentioned in this inscription, has nothing to do with Kōkalla, the Chēdi ruler of Tripurī.

## Notes

1. The town of Padmāvatī, which is the scene of Bhavabhūti's *Mālatīmādhava,* is identified by Sir A. Cunningham with the modern Narvār (*EI.,* I. p. 148, *n.* 2).

2. This year 1058 has been reckoned as a year of the Vikrama era (*ibid.*).

3. See Khajurāho inscriptions Nos. VI, VII and VIII in *EI.,* I pp. 152-153.

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## No.38
## SOMANATHA TEMPLE INSCRIPTION AT SHERGADH; SAMVAT 1074, 1075 and 1084

| | |
|---|---|
| Location | : Shergaḍh, Kotah District, Rajasthan |
| Date | : Saṁvat 1074=1017 A.D.; 1075=1018 A.D.; 1084=1028 A.D. |
| Script | : Nāgarī |
| Language | : Sanskrit |
| King | : . . . . |
| Dynasty | : . . . . |
| Reference | : A.S. Altekar, *EI.,* XXIII, pp.137-141 |

### Text

ओं॥ संवत् १०७४ वैशाखसुदि ३ अक्षयतृतीयायां मंडपिकादायात्
श्रेष्ठिनरसिंहगोवृषथीरादित्यै भट्टारकश्रीनग्नकस्य पादाभ्यंगाय दिनं प्रति
घृतकर्षमेकं १ प्रदत्तमाचन्द्रार्कं यावत्। संवत् १०७५ वैशाखसुदि ३
श्रीसोमनाथदेवाय चंदनधूपनिमित्तं माग्गार्दाये कौक्षिकवरंगेण
माग्गार्दायाद् दत्ता वृषभाः ५ आचन्द्रार्कं यावत्॥छ॥ संवत् १०८४
माघसुदि १३ श्रीसोमनाथदेवस्य दीपतैलनिमित्तं ठक्कुरदेवस्वामिना
तैलिकराजथाइयाकघाणौ द्वौ प्रदत्तौ आचन्द्रार्कं यावत्॥ तथा
पर्णशालायां धूपनिमित्तं कपर्दकवोड्री १ दिनं प्रति दातव्या आचन्द्रार्कं
यावत्॥ तथा मासवारके संक्रांतौ वराहौ द्वौ प्रदत्तौ आचन्द्रार्कं यावत्।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति। श्रीसोमनाथदेवस्य
वणिग्भ्यामिंदामहिंदकाभ्यां सत्का वासनिका प्रदत्ता॥ तैलिकथाइयाकेन
सत्का वासनिका प्रदत्ता। तथा वणिक् सोढाकेन सत्का वासनिका

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प्रदत्ता ॥ तथा वणिक् साइयाकेन सत्का वासनिका प्रदत्ता ॥ तथा वणिक्श्रीहरजसोमाभ्यां स्वकीयौ वासनिकौ द्वौ २ प्रदत्तौ ॥ तथा वणिग्महल्लकेन सत्का वासनिका प्रदत्ता ॥ तथा शंखिकलक्ष्मीधरेण सत्का वासनिका प्रदत्ता ॥ श्रीसोमनाथदेवपल्लिका पूर्व्वतः देवमर्यादा। पश्चिमतः ठक्कुरकुण्डकस्य वासनिका मर्यादा। उत्तरतः मार्ग्गमर्यादा। दक्षिणतः नदी मर्यादा। चतुराघाटसाधिता श्रीसोमनाथदेवपल्लिका ॥छ॥ मंगलं महाश्रीः ॥

## Summary

This inscription, engraved on a smoothly dressed stone tablet built into the present temple of Lakshmī-Nārāyaṇa consists 15 lines of well-preserved writing. But for the half of the imprecatory stanza, *yasya yasya yadā bhūmi ….etc.* in l.8, this record is in Sanskrit prose showing many mistakes and some admixture of Prākṛit. Wrong case-endings, or rather no case-endings, are to be seen at some places. The *sandhi* rules are often neglected.

This inscription is a public register of several donations given mainly to the temple of Sōmanātha. In this respect it resembles the first part of the Sīyadōṇī inscription (No. 75 of *USVAE,* Vol. III), inscribed about half a century earlier.

The donors in this record are all private individuals, mostly merchants or landlords. The dates of the donation have been given only in the first three cases. The latest of these, that of the donation No. 3, is Māgha Śuddha 13 of Saṁvat 1084. The dates of the subsequent donations mentioned in the last section of the record have not been given. These however seem to have been made on the same day. And since oilman Thāiyāka, mentioned in the donation of Saṁvat 1084, figures here also as one

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of the donors the record as a whole can hardly be much later than Saṁvat 1100.

All the donations but one are in favour of Sōmanātha temple.[1] The exception is the first donation which was given on the third day of the bright half of Vaiśākha of Saṁvat 1074 probably corresponding to 2nd of April A.D. 1017. The donation was jointly given by three merchants named Narasiṁha, Gōvṛisha and Thīrāditya to Bhaṭṭāraka Nagnaka and consisted of the daily gift of a *karsha, i.e.,* about three-fourths of a *tola* of ghee, for the purpose of the smearing of his feet. The record states that this quantity of ghee was to be given from out of the *Maṇḍapikā* tax. The three merchants mentioned above seem to have constituted the town committee in charge of the collection of the market taxes, which were usually collected in kind. Bhaṭṭāraka Nagnaka, the donee, seems to have been a Śaivite rather than a Jain monk, residing in the temple of Sōmanātha. He seems to have dispensed with clothing altogether, though he daily required some ghee for smearing his feet.[2]

The second gift was made on Vaiśākha sudi 3 of Saṁvat 1075, probably corresponding to the 21st of April A.D. 1018. The donor Varaṅga is described as *Mārggādāyē kauptika. Kauptika* seems to have been the name of an office connected with the collection of tolls on roads. The donation was made for the purpose of providing incense and sandal in the temple of Sōmanātha, and it consisted of five *vṛishabhas.* On the analogy of *varahas* mentioned in l. 7, it may be concluded that *vṛishabha* denotes not an ordinary bull but a coin, probably bearing the emblem of the said animal on one of its sides. The record does not state whether this amount for incense and sandal was to be paid monthly or annually.

About nine years later than the last donation, *viz.,* on the thirteenth day of the bright half of Māgha of

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Saṁvat 1084, *i.e.* probably on the 12th of January A.D. 1028, three donations were given to the temple by *Ṭhakkura* Dēvasvāmin. In order to provide for the temple lamps, he assigned to the temple the entire produce of two of the oil mills owned by Thāiyāka, who is described as *Tailika-rāja,* and who therefore was probably the chief of the guild of the oilmen. He further undertook to give a daily gift of a *vōḍī i.e. vōḍrī* of cowries for providing incense at the *parṇaśālā. Vōḍrī* was equal to the fourth part of a copper *paṇa,* and since the latter was equal to 80 cowries, *kapardakavōḍī* must have been equal to 20 cowries. The term *parṇaśālā* usually denotes huts for hermits. It would appear that there were huts or sheds in the vicinity of the temple of Sōmanātha for the stay of hermits.

The third donation of Dēvasvāmin was the monthly payment of two *varāhas* to be made on the occession of the saṁkrānti. The object of this donation is not stated; it was probably a contribution to the general funds of the temple.

The lines 8-13 record the donation of several *vāsanikās* made to the temple by different individuals. *Vāsanikā* was dwelling house of considerable dimensions. All told, eight houses were given by nine donors. Among these, six were merchants, one a *mahallaka* (probably a well-to-do landlord), one an oilman (who is identical with the chief of the guild of oilmen mentioned in l. 5), and one a *Śaṅkhika.* This term *Śaṅkhika* may denote either a worker in shells or a person of mixed parentage, born of a *Śūdra* mother and a *Viśvakarmā* father. Probably we have to take the word in its first sense, since most of the donors are merchants.

Lines 13-15 describe the boundaries of Sōmanāthapallī. *Pallī* usually denotes a hamlet, but here it seems to denote an outlying suburb or ward. Since the boundaries of Sōmanāthapallī are described immediately

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after recording the gift of eight big houses, it is probable that these latter may have constituted either a portion or the whole of Sōmanāthapallī, which was obviously the name of that ward of Kōśavardhana,[1] in which Sōmanātha temple was situated. To the east of this ward was the temple of Sōmanātha itself, to the south the river, to the west the house of *Ṭhākura* Kuṇḍaṇaka and to the north a public thoroughfare.

## Notes

1. This temple of the Paramāra period was situated somewhere near the modern temple of Lakshmī-Nārāyaṇa where the inscription under discussion is preserved at present (*EI,* XXIII, p. 134).

2. Since the gift is made to last as long as the sun and moon (exist), it would be better to take Bhaṭṭāraka Nagnaka as referring to an image and not a person (*ibid,* p. 138, *n.* 1).

3. Kōśavardhana is the ancient name of Shergaḍh, the findspot of the present inscription. It is mentioned in several inscriptions found at the place (*ibid.,* pp. 131-32).

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## No.39

## A GRANT OF SAURYADITYA (A); VIKRAMA 1077

Location : A place under the Bagaha Police Station, Champaran, District, Bihar

Date : Saṁvat 1077 = 1020 A.D.

Script : Early Nāgarī

Language : Sanskrit

King : Sauryāditya

Dynasty : Malayakētu family

Reference : Sircar, D.C., *EI.*, XXXV, pp. 131-136.

### Text

**Metres:** Vv. 1, 2, 8 *Vasantatilakā;* 3-7, 9-11 *Śārdūlavikrīḍita;* 12-19, 21 *Anushṭubh;* 20 *Pushpitāgrā*

सिद्धं ओं स्वस्ति ।

सूर्यान्वये प्रकटविक्रमभूमिरासीद् भूपालमौलिरिहभूपतिरादिभूतः ।

लीलालयो मलयकेतुरतुल्यधामा सर्व्वाद्भुतैकवसतिर्जगति प्रसिद्धः ॥१॥

तद्वंशजः क्रमपरम्परया प्रतापी भूपो बभूव भुवि दानजलप्रवाहः ।

हेलावराह इह साहसवासभूमिर्यत्कीर्त्तयस्त्रिभुवनानि पवित्रयन्ति ॥२॥

धैर्यं कार्य्यविधासु यस्य विलसत्सौन्दर्य्यमेणीदृशाम्

गाम्भीर्यं नयवर्त्मगुप्तिषु गिरामौदार्यमार्य्योचितम् ।

त्यागो यस्य च मार्ग्गणेषु विनयो विद्वत्सु कीर्त्तिर्द्दिशां

यस्यायं चरितार्थतामुपगतः सर्व्वो गुणानाङ्गणः ॥३॥

हेलानिर्ज्जितवैरिकुञ्जरघटः शौटीर्यबद्धादरः

षाड्गुण्योदधिबुद्धिमंथनभवश्रीरत्नलब्धोदयः ।

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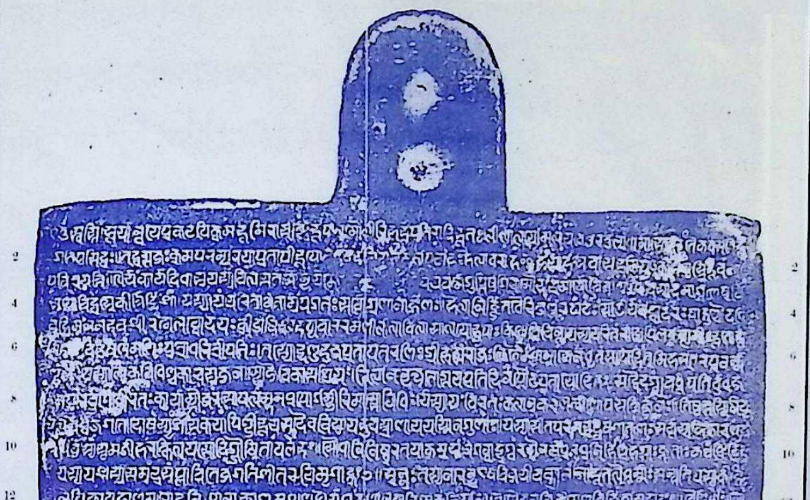
## S.No.8 - Inscription No.39



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क्रीडानिर्भरभव्यवाररमणीलीलाविलासालयो
भूपाः किंच विचिन्त्य यस्य चरितं राज्येपि लज्जन्त्यमी ॥४॥
भूतो भूमिभुजां विभूषणमणिः पुत्रो धरित्रीपति
स्तस्योद्दण्डभुजप्रतापतरणिः श्रीहंसराजः क्षितौ।
धाम्ना येन धृतं सदोदितमिह स्फारं पुनर्म्मण्डलं
यस्यालोकविधिश्चकार सुजनाम्भोजे विकासश्रियम् ॥५॥
नित्यानन्दकृतोत्सवः प्रतिदिनं प्रौढप्रतापोदितः
सद्वैदग्ध्यवधूपतिर्बुधजनप्रारब्धगोष्ठीरतः।
काव्याम्भोजरसोपलम्भमधुपो गम्भीरिमाम्भोनिधि
र्यस्यायं विरतः कलानुकरणे क्षीणोपसक्तिर्ज्जनः ॥६॥
तिष्ठन्ति स्म निवृत्य सर्व्वजगतो दोषस्पृशाशंकया
पिण्डीभूय सदैव विस्मयभुवस्त्राणाय यस्मिन् गुणाः।
यस्यासीत् परमन्तु दूषणकणः सर्व्वस्य निष्कारणम्
हृत्सर्व्वस्वमजीहरत्किल यशो दिग्योषितां वल्लभम् ॥७॥
सौधानि निष्ठुरतया कुमुदानि गन्धा
द्दुग्धं रसेन मधुरद्ध्वनिभिश्चहंसाः।
ज्ञाताः कथञ्चिदिह यस्य यशस्समुद्र
संप्लाविते जगति शीतरुचिर्मृगाङ्कात् ॥८॥
सूनुस्तस्य नरेन्द्र एष विजयी चन्द्राननो भूतले
धर्म्मः सम्प्रति यस्य कीर्त्तिर्लतिका ब्रह्माण्डमारोहति।
येनाकाण्डमखण्डधैर्यगुरुणा लब्धाभिषेकक्रिया

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मात्रेणैव च विक्रमेण विजिता युद्धाङ्गणे वैरिणः ॥९॥
त्यागेनास्य न वर्ण्णना विजयते कर्ण्णस्य रूपश्रिया
नानङ्गस्य न सङ्गरेषु जयिनः शौर्येण सिंहीपतेः।
गाम्भीर्येण न सागरस्य विदुषां गोष्ठीषु वाचस्पते
र्लीलाभिर्न्न पुरन्दरस्य नृपतेः कोऽन्यः प्रकर्षक्रमः ॥१०॥
युद्धे कुञ्जरवर्ष एष किमिति श्रुत्यैव नाम द्विषो
मग्नाः केचन पादपङ्कजतलच्छायानिषण्णाः क्षणात्।
नैतच्चित्रमिदन्तु यस्य चरितं निस्त्रिंशधाराजले
यन्मज्जन्ति कियत्यपि क्षितिपतेर्म्मत्तद्विपानां घटाः ॥११॥

स परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्सौर्य्यादित्यदेवः कुशली॥
दरद्दण्डकीमण्डले व्यालिसिविषयान्तःपातिवञ्पल्लीग्रामे समुपगतान-शेषराजपुरुषान् महाराज्ञीराणकठक्कुरामात्यपुरोहितमहामहत्तकमहासा-न्धिविग्रहिकमहाप्रतीहारमहाक्षपटलिकमहासाधनिकमहापीलूपतिमहासे-नापतिमहाकटकाध्यक्षदुष्टसाध्यसाधनिकदाण्डिकदाण्डपाशिकशौल्किक-गौल्मिकगमागमिकदूतसंप्रेषणिकतलवर्ग्गिकअङ्गरक्षकचाट्टभट्टप्रभृतीन् यथास्थाननियुक्तान्राजपादोपजीविनो राजपुरुषान् यथार्हं मानयति बोधयति आदिशति। विदितमस्तु भवतां यथा ग्रामोयं सजलस्थलः साम्रमधूकः स्वसीमापर्यन्तः फलरतिको रम्यः सोषरः सगर्त्तावस्करः जनधनसहितः स पल्लिकः सुकृष्टः मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये चन्द्रार्क्कक्षितिकालं यावत्। पूर्व्वभुज्यमानदेवब्राह्मणक्षेत्रखण्डलकं वर्जयित्वा। चैत्रे मासि महाचैत्र्यां विधिवत् स्नात्वा भगवन्तौ

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भास्करेशानावभ्भ्यच्चर्य तिलदब्भोंदकपवित्रपाणिना च्छेलविनिर्ग्गत-

उसीयग्रामीयसावर्ण्यसगोत्राय भार्ग्गवच्यवनआप्नवानऔर्व्वजमदग्नीति

पञ्चप्रवराय भट्टश्रीयशादित्याय भट्टवाट्ठोसुताय भट्ट अडविनप्त्रे

ताम्रशासनीकृत्य संप्रदत्तोऽस्माभिः भवद्भिरनुमन्तव्यं निवासिभिश्च

आज्ञाश्रवणविधेयीभूय यत् किञ्चिद्राजप्रत्यायादिकं तदस्योपनेतव्यम्।

संवत् १०७७ चैत्रशुदि १४ शुक्रदिने एवमनेन विधिना ग्रामं दत्त्वा

राजेदमभिदत्ते ॥ ॥

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१२॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥१३॥

षष्टिवर्षसहस्राणि मोदते दिवि भूमिदः।

आच्छेत्ता चानुमन्ता च तान्येव नरकं व्रजेत् ॥१४॥

शंखं भद्रासनं छत्रं वराश्वो वरकुञ्जरः।

भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥१५॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥१६॥

गामेकां सुवर्ण्णमेकं भूमेरप्येकमङ्गुलम्।

हरन् नरकमायाति यावदाहूत संप्लवम् ॥१७॥

तटाकानि सहस्राणि अश्वमेधशतानि च।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥१८॥

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फालकृष्टां महीं दत्त्वा सबीजां सस्यमालिनीम् ।

यावत्सूर्यकृतालोकः तावत्स्वर्गे महीयते ॥१९ ॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतं च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥२० ॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।

शूलपाणिश्च भगवानभिनन्दन्ति भूमिदम् ॥२१ ॥

## Summary

This is a single copper-plate containing 31 lines of writing engraved on the first side and only 2 lines on the second. The engraving is neat; but the preservation of the writing is not quite satisfactory in certain sections. The record is written in a mixture of prose and verse. It records the grant of a village by the king Sauryāditya in favour of a Brāhmaṇa.

The date of the grant is quoted in line 25 as Saṁvat 1077, Chaitra-śudi 14, Friday, while line 22 states that it was made on the Mahāchaitrī *tithi* in the month of Chaitra, *i.e.,* Chaitra pūrṇimā. It would appear, therefore that the record was kept ready on Chaitra-śudi 14; but the ceremony of donation took place on Chaitra-śudi 15.

The inscription begins with the *Siddham* symbol followed by *Ōṁ svasti.* Verse 1 introduces the hero Malayakētu as a great king of the Solar race, while verse 2 mentions king Hēlāvarāha born in Malayakētu's family. The following two stanzas (verses 3-4) describe the achievements of Hēlāvarāha born in Malayakētu's family. The following two stanzas (verses 3-4) describe the achievements of Hēlāvarāha in vague terms and verses 5-8 likewise describe the good qualities of Hēlāvarāha's son Haṁsarāja. The donar of the charter, king Sauryāditya, who was the son of Haṁsarāja and grandson of Hēlāvarāha, is then described in verses 9-11 being

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mentioned as Kuñjaravarsha. The said introductory part is followed in lines 16 ff by a section in prose beginning with the mention of *P.M.P.* Sauryādityadēva as the donor of the grant in continuation of his description in verses 9-11. The king's order was addressed to the subordinates assembled at Vañapallī-grāma situated in Vyālisi-vishaya within Daradgaṇḍakī-maṇḍala. While Daradgaṇḍakī is apparently associated with the name of the river Gaṇḍaki or Gaṇḍak, the name Vyālisi is derived from Sanskrit *dvichatvāriṁśat* (*i.e.* forty two) and essentially means 'an administrative unit consisting forty two villages'. Sauryāditya's other grant of Vikrama 1083 (No.40 below) also mentions a *vishaya* called Dvichatvariṁśatikā which was, however situated in Dardachaṇḍikā-maṇḍala. It is doubted if Dardachaṇḍika is a mistake for Daradgaṇḍakī.

The list of subordinates includes *Mahārajñī, Rāṇaka, Ṭhakura (i.e. Ṭhakkura), Amātya, Purōhita, Mahāmahattaka, Mahāsāndhivigrahika, Mahāpratīhāra, Mahākshapaṭalika, Mahāsādhanika, Mahāpīlūpati, Mahā-sēnāpati, Mahākaṭakādhyaksha, Dushṭasādhya-sādhanika, Dāṇḍika, Dāṇḍapāśika, Śaulkika, Gaulmika, Gamāga-mika, Dūtasamprēshaṇika, Talavargika, Aṅgarakshaka, Chāṭṭa (i.e. Chāṭa), Bhaṭṭa (i.e. Bhaṭa) etc.* With the exception of a few, these are often met with in copper-plate grants. Among the privileges of the donee *phalaratika, ramya, sagart-āvaskara, jana-dhana-sahita, sa-pallika* and *sukṛishṭa* are not among those which are commonly met with in inscriptions.

The donor made the grant of the above mentioned village after taking a ceremonial bath and having worshipped the gods Bhāskar (Sun-god) and Īśāna (*i.e.* Śiva). The donee was a Brāhmaṇa of Usīya-grāma, whose family hailed from Chhēla. He is *Bhaṭṭa* Yaśāditya, who was the son of Vāṭṭhō and grandson of Aḍavi and belonged to the Sāvarṇya *gōtra* and the Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmadagnya *pravaras.*

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The grant proper is followed by the quotation of ten benedictory and imprecatory stanzas.

Of the geographical names, as indicated above, the district of Daradgaṇḍakī was apparently situated on the banks of the Gaṇḍak.

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## No.40
## GRANT OF SAURYADITYA (B); VIKRAMA 1083

Location : A place under the Bagaha Police Station, Champaran District, Bihar

Date : Saṁvat 1083 = 1026 A.D.

Script : Early Nāgarī

Language : Sanskrit

King : Sauryāditya

Dynasty : Malayakētu family

Reference : Sircar, D.C., *EI.*, XXXV, pp. 136-140

### Text

सिद्धम् ओं नमः ।

सूर्यान्वये प्रकटविक्रमभूमिरासीद्भूपालमौलिरिहभूपतिरादिभूतः ।

लीलालयो मलयकेतुरतुल्यधामा सर्व्वाद्भुतैकवसतिर्ज्जगति प्रसिद्धः ॥१ ॥

तद्वंशजः क्रमपरम्परया प्रतापी भूपो बभूव भुवि दानजलप्रवाहः ।

हेलावराह इह साहसवासभूमिर्यत्कीर्त्तयस्त्रिभुवनानि पवित्रयन्ति ॥२ ॥

धैर्यं कार्य्यविधासु यस्य विलसत्सौन्दर्यमेणीदृशाम्

गाम्भीर्यं नयमन्त्रगुप्तिषु गिरामौदार्यमार्य्योचितम् ।

त्यागो यस्य च मार्ग्गणेषु विनयो विद्वत्सु कीर्त्तिर्द्दिशां

यस्यायं चरितार्थतामुपगतः सर्व्वो गुणानाङ्गणः ॥३ ॥

हेलानिर्ज्जितवैरिकुञ्जरघटः शौटीर्यबद्धादरः

षाड्गुण्योदधिबुद्धिमंथनभवश्रीरत्नलब्धोदयः ।

क्रीडानिर्भरभव्यवाररमणीलीलाविलासालयो

भूपाः किंच विचिन्त्य यस्य चरितं राज्येषु लज्जन्त्यमी ॥४ ॥

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भूतो भूमिभुजां विभूषणमणिः पुत्रो धरित्रीपति
स्तस्योद्दण्डभुजप्रतापतरणिः श्रीहंसराजः क्षितौ ।
धाम्ना येन धृतं सदोदितमिह स्फारं पुनर्म्मण्डलं
यस्यालोकविधिश्चकार सुजनाम्भोजे विकासश्रियम् ॥५॥
नित्यानन्दकृतोत्सवरत प्रौढप्रतापोदितः
सद्वैदग्धवधूपतिर्बुधजनप्रारब्धगोष्ठीरतः ।
काव्याम्भोजरसोपलम्भमधुपो गम्भीरिमाम्भोनिधि
र्यस्यायं विरतः कलानुकरणे क्षीणोपशक्तिर्ज्जनः ॥६॥
तिष्ठन्ति स्म निवृत्य सर्व्वजगतो दोषस्पृशाशंकया
पिण्डीभूय सदैव विस्मयभुवस्त्राणाय यस्मिन् गुणाः ।
यस्यासीत् परमत्र दूषणकणः सर्व्वस्य निष्कारणम्
हृत्सर्व्वस्वमजीहरत्किल यशो दिग्योषितां वल्लभम् ॥७॥
सौधानि निष्ठुरतया कुमुदानि गन्धा
द्दुग्धं रसेन मधुरध्वनिभिश्चहंसाः ।
ज्ञाताः कथञ्चिदिह यस्य यशस्समुद्र
संप्लाविते जगति शीतरुचिर्मृगाङ्कात् ॥८॥
सूनुस्तस्य नरेन्द्र एष विजयी चन्द्राननो भूतले
धर्म्मः सम्प्रति यस्य कीर्त्तिलतिका ब्रह्माण्डमारोहति ।
येनाकाण्डमखण्डधैर्यगुरुणा लब्धाभिषेकक्रिया
मात्रेणैव च विक्रमेण विजिता युद्धाङ्गणे वैरिणः ॥९॥
त्यागेनास्य न वर्ण्णना विजयते कर्ण्णस्य रूपश्रिया

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नानङ्गस्य न सङ्गरेषु जयिनः शौर्येण सिंहीपतेः।
गाम्भीर्येण न सागरस्य विदुषां गोष्ठीषु वाचस्पते
र्लीलाभिन्न पुरन्दरस्य नृपतेः कोन्यः प्रकर्षक्रमः ॥१० ॥
युद्धे कुञ्जरवर्ष एष किमिति श्रुत्यैव नाम द्विषो
मग्नाः केचन पादपङ्कजतलच्छायानिषण्णाः क्षणात्।
नैतच्चित्रमिदन्तु यस्य चरितं निस्त्रिंशधाराजले
यन्मज्जन्ति कियत्यपि क्षितिपतेर्मत्तद्विपानां घटाः ॥११ ॥

स परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्सौर्यादित्यदेवः कुशली ॥ दर्द्दचण्डिकामण्डलप्रतिबद्धद्विचत्वारिंशतिकाविषयान्तःपातियमणिऊण्ड-ग्रामसमुपगताशेषराजपुरुषान् राणकठक्कुरामात्यपुरोहितमहासान्धिविग्र-हिकमहाप्रतीहारमहाक्षपटलिकमहासाधनिकमहापीलूपतिमहासेनापति-महाकटकाध्यक्षदुष्टसाध्यसाधनिकदाण्डिकदाण्डपाशिकशौल्किकगौल्मि-कगमागमिकदूतसंप्रेषणिकतलवर्ग्गिकाङ्गरक्षकचाटभटप्रभृतीन् यथास्था-ननियुक्तराजपादोपजीविनो राजपुरुषान् यथार्हं मानयति बोधयति आदिशति विदितमस्तु भवतां यथा ग्रामोयं सजलस्थलः सीमापर्यन्तः साम्रमधूकः सगर्त्तोषरः सनिधिनिधानः सजलनधनः सुपल्लिकोपेतः सुकृष्टः मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये चन्द्रार्क्कक्षितिकालं यावत् पूर्व्वंभुज्यमानदेवब्राह्मणक्षेत्रखण्डलं विहाय गोत्राय भार्ग्गवच्यवनआप्नु-वानजमदग्निऔर्व्वप्रवराय पट्टोलीताम्रशासनीकृत्य प्रदत्तोऽस्माभिर्म्मत्वा भवद्भिरनुमन्तव्यम्। निवासिभिश्चाज्ञाश्रवणविधेयीभूय यत् किञ्चित्

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राजप्रत्यादायादिकं तदस्योपनेतव्यम्। संवत् १०८३ चैत्रशुदि १३ शनौ

एवममुना विधिना ग्राममेनं दत्त्वा राजेदमभिधत्ते।

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१२॥

गामेकां स्वर्ण्णमेकं च भूमेरप्येकमङ्गुलम्।

हरन् नरकमायाति यावदाहूति संप्लवम् ॥१३॥

षष्टिवर्षसहस्राणि मोदते दिवि भूमिदः।

आच्छेत्ता चानुमन्ता च तान्येव नरकं व्रजेत् ॥१४॥

शंखं भद्रासनं छत्रं वराश्वो वरकुञ्जरः।

भूमिदानस्य चिह्नानि फलं स्वर्ग्गस्तथैव च ॥१५॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥१६॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

श्वविष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥१७॥

षष्टिवर्ष सहस्राणि षष्टिवर्षशतानि च।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥१८॥

फालकृष्टां महीं दद्यात् सबीजां सस्यमालिनीम्।

यावत्सूर्यकृतालोकस्तावत्स्वर्ग्गे महीयते ॥१९॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

सकलमिदमुदाहृतं च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥२०॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः।

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शूलपाणिश्च भगवानभिनन्दन्ति भूमिदम् ॥२१ ॥

एतच्छासनमुद्देशमात्रमिति ॥

## Summary

This is a single copper-plate with a projection at the top. The upper part of the projection and the four corners of the plate are rounded. The figure of the Boar incarnation of Vishṇu, engraved on the projection, was meant to serve the purpose of the proper seal. The figure is of a boar-faced human form, having a crown and other ornaments and standing to right in the *pratyālīḍha* pose with the left elbow raised upwards.

There are 31 lines of writing in all on one side of the plate. In respect of language and script, this inscription closely resembles Sauryāditya's grant of V.S. 1077, called *A* (above No.39). The date of the record is quoted in lines 23-24 as Saṁvat 1083, Chaitra-śudi 13, Saturday. If the year is regarded as current (Kārttikādi), the date would correspond to the 2nd April 1026 A.D.

The beginning of the inscription is similar to that of *A.* The 11 stanzas, occupying lines 1-11, which are the same as in *A,* have already been discussed. The following section in prose referring to the donor is also the same as in *A* mentioned above; but the list of subordinates addressed by the king and that of the donee's privileges, though similar to those in the other record, are not exactly the same and the gift land in the present record is Yamaṇiūṇḍa-grāma situated in Dvichatvāriṁśatikā-vishaya of Dardachaṇḍikā-Maṇḍala. The name of the *vishaya* in merely a Sankritized form of that of Vyālisi sub-district known from *A;* but, as already indicated above, the two do not appear to be identical since they were situated in different *maṇḍalas* or districts. Like the list of subordinates and donee's privileges, other details in lines 21-23 are similar to those in *A.* But the donee's name is left out, though his *pravaras* are enumerated as

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Bhārgava, Chyavana, Āpnuvāna, Jamadagni and Aurva without mentioning the name of the *gōtra* which was apparently Sāvarṇya as in the case of donee of *A* referred to above. A few other details found in *A* are also similarly left out in this inscription. In this section, we have *paṭṭōlī-tāmraśāsanīkṛitya* instead of *tāmraśāsanīkṛitya* as in *A* and other records. The word *paṭṭōlī* means 'a deed of purchase' The nature of the present record thus seems to have been different from that of *A*.

But the most important feature of the record under study is the absence of the donee's name. There is the following endorsement at the end of the record in the last line (line 31): *ētach–chhāsanam=uddēśamātram=iti*, "This grant is merely an illustration". This suggests that the present plate was not actually issued in favour of a donee, but was merely kept in the record office for being consulted by the scribes to prepare similar other documents. The mention of the *pravaras* seems, however, to indicate that the original intention was to issue it in fovour of a donee belonging to the Sāvarṇya *gōtra*, though it was discarded owing to mistakes creeping in the text.

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## No.41
## RAJAPURA COPPER-PLATES OF MADHURANTAKADEVA; SAKA SAMVAT 987

Location : Rajapura, former Bastar State, Madhya Pradesh

Date : Śaka 987 = 1065 A.D.

Script : Nāgarī

Language : Sanskrit

King : Madhurāntakadēva

Dynasty : Chhindaka-Nāgas

Reference : Hira Lal, *EI.*, IX, pp. 174-181

ओं स्वस्ति। सहस्रफणामणिकिरणनिकरावभासुरनागवंशोद्भवभोगाव-
तीपुरवरेश्वर विशदजयपटुपटहगांभीर्यध्वनिटंकारितदशदिशांतरालो धनु-
र्व्याघ्रलांच्छनछिंदककुलतिलककमलभास्कर महामहेश्वरचरणकमलसे-
विकिंजल्कपुंजपिंजरितभ्रमरायमाण सुरपतिविनिर्जितदुंदुभितूर्यरवोत्त्रा-
सितारिचक्र चिरालब्धजयोपेत ऐरावतोपरिलब्धलम्बकमलकदलीध्वज
शंखैकशब्दाभिनंदित। स्वस्ति शकनृपकालातीतसंवत् ९८७ नवशतस-
प्ताशीतिवर्षस्य पराभवसंत्सराभ्यंतरकार्त्तिकमासशुक्लपक्षे बुधदिने अनु-
राधानक्षत्रे सौभाग्यग्योगे। गरकरणे। सर्वमुहूर्त्तेषु श्रीमधुरान्तकदेव॥
कुमार कन्हरदेवः राज्ञी नागलमहादेवी। कुमार नायकः नायकः शूद्रकः
कुमार तुंगराजः श्रेष्ठि पुलिअम॥ एकानुमतीभूत्वा पात्र १२ मेडिपोत
हस्ते द्रव्यं गृहीतं सुवर्णगद्याणक ७० भ्रमरकोटयमण्डलमध्ये राजपुर-
ग्रामं पाद प्रक्षालयित्वा हस्ते धारां प्रदत्तम्॥ आचंद्रतारकप्रभृति
शिवनिर्माल्यमुदितं वदितं कालकालान्तरे गृह्णामीमं वदति॥ वाणारस्यां

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सहस्रलिङ्ग भग्ने। सहस्रतडाग भग्ने सहस्र ब्राह्मण। गोसहस्रघातं कृत्वा। तस्यास्यापि फलं भवति॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम्।
षष्टिंवर्षसहस्राणि विष्ठायां जायते कृमिः॥

सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः।
सर्वानेवं भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः॥

आकाशोत्पत्ति निधि गज दत्तं इति ग्राम्य वाह्यं राजद्रव्यम्।
यावच्चन्द्रश्च सूर्यश्च यावत्तिष्ठति मेदिनी।
यावत्तु भ्रमराकोट्या राजवंशोपि तावता॥

छुरिकार मेडिपोतस्य पुत्रपौत्रे शासनम् पालनीयम्। ग्राममेधे छुरीप्रबन्धं कोपि न प्रविशति॥ कुलायिनीयोगिनीआचार्यस्यः स्थलं नास्ति॥ एतदर्थं ग्रामं गृहीतं दयाधर्मसर्वजंतु उपकारार्थहेतुम्॥ चक्रकोट्य-मण्डलमध्ये साक्षि नायक श्रीधरेश्वरः मुधसेली नागहस्ति। करण दारिआ। लिखितंकायस्थधानूकेन इति लेखणी धृतं कुमार तुंगराज धामदेव गोवर्धनः जनार्दन पात्र गागिरा साधु साहारङ्गसु। मणिवृद्धि स्वहस्तोयं मतमारोपयति॥

## Summary

This is a set of three copper-plates, held together by a ring, soldered into what was apparently the lower portion of a seal, which had been broken off. The plates are smooth, sufficiently thick, and in an excellent state of preservation. They are inscribed on both sides, except the first one, which is inscribed on one side only. There are altogether 32 lines of well-formed and clearly written letters. The language of this inscription is corrupt

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Sanskrit, and except the benedictive and imprecatory verses, the remainder of the inscription is in prose.

The second side of the third plate is inscribed with benedictive and imprecatory figures, *viz.,* 12 hands in a row at the top, beneath which there is to the proper left a cow with a bell attached to her neck, and a dagger and a shield beside her feet, a florated *liṅga* in the form of a *svastika* in the middle, and a woman pursued by a donkey to the proper right, with the figures of the sun and the moon over it. The hands bestow benediction on the donor, the cow reminds of a curse attainable by the appropriator of gifted land, and an ass associating with a woman is a vulgar imprecation implying that the transgressor of a gift should be so low born. The 12 hands match the 12 *pātras* or donees refferred to in the inscription.

The object of the inscription is to record the grant of Rājapura[1] village, situated in the Bhramarakōṭya[2] *maṇḍala,* to one Mēḍipōta or a Chhurikāra Mēḍipōta and his descendants, together with 70 *gadyāṇaka*[3] gold. The grant was made by the king Madhurāntakadēva, who belonged to the Chhindaka family of the Nāga (cobra) race. The inscription is dated in the [Śaka] year 987, in the Parābhava saṁvatsara, on Wednesday of the bright fortnight of Kārttika month. Although the *tithi* has not been given, there is a most minute description of the moment of the grant, the *nakshtra* being stated to be Anurādhā, the *yōga* to be Saubhāgya and the *karaṇa* to be Gara. This date corresponds to Wednesday, the 5th October, 1065 A.D.

Nāyaka Dhārēśvara and three others in the Chakrakōṭya[4] *maṇḍala* are mentioned as witnesses to the present grant and the writer of the record was Kāyastha Dhanūka.

The purpose for which the grant was made has been taken to be compensation for supplying a victim for human sacrifice.

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During the second quarter of the 19th century in Bastar and the adjoining tracts human sacrifices were rampant. It is notorious that human victims were offered to the goddess Dantēśvarī, enshrined at Dantēwārā in the Bastar State. Colnel Macpherson of the Madras army, who was appointed agent for the suppression of human sacrifices and female infanticide in the hill tracts of Orissa adjoining Bartar has said that in the hill tracts of Orissa, adjoining Bastar, tribes conducted the worship of the Earth Goddess in which the chief rite was human sacrifice, and that victims for the sacrifice were supplied by certain men belonging to two different races, who either purchased or kidnapped the victims from poorer classes of Hindus. He has also said that a clump of deep and shadowy forest trees, usually stood at a short distance from the village and that it was kept sacred from the axe and was avoided by the tribals as haunted ground.

With this in the background we may try to know the purpose for which the present grant was made. In ll. 26 to 28 it is stated that "no body enters the *Chhuriprabandha.* There is no place for the preceptor of *yōginīs.* For this purpose this village is taken with a view to do good to all living beings". From this it is plain that the grant was not made for any spiritual purpose such as the increasing of the religious merit of the king and his ancestors, but with a practical earthly aim, *viz.,* in order to secure the welfare of the general public including cattle and other animals. The grant was not made to a Brāhmaṇa but to a Mēḍipōta (ll. 12 to 14) who is styled "Pātra 12", and to whom 70 *gadyāṇaka* gold were given in addition to the village, with the mutual consent of the king, the queen the prince and officers of State as stated in the grant, evidently in order to make the transaction an out-and-out purchase. Had the donee been a Brāhmaṇa, we should have expected a mention of his parentage, *gōtra* and caste, but no such information is forthcoming in this grant. In l. 25 Mēḍipōta is called *chhurikāra,* which is probably used

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in a technical sense having reference to the *chhuriprabandha* referred to above, and not in the ordinary sense of a knife-maker (blacksmith). From the context *chhuriprabandha* appears to stand for something like *narabaliprabandha,* apparently on account of the great importance of the *chhuri* or kife in the sacrifice.

With regard to the epithet "12 pātra" it is believed that Mēḍipōta, whether this word is a proper name or the name of an office, was the head of the 12 persons employed in the work of procuring victims. So late as 1884 A.D., when an investigation was made in Bastar in connection with kidnapping persons for sacrifice, it was believed that there were 12 villages given rent-free to kidnappers of 12 families, with whom the stipulation was that in case they could not procure victims from elsewhere, they must supply them from their own family in consideration of the free grant they enjoyed. It will now appear that the grant gives sufficient indications pointing to the procuring of a human victim. There is no place for the preceptor of the *yōginīs.* The victim is obtained by purchase, with the mutual consent of the king and his subjects, the grant is made to non-Brāhmaṇas, the likely persons to take part in such a ceremony, and all this is done for the purpose of *dayā* and *dharma* to all living creatures. These points lead to the conclusion that this grant was made in favour of procurers of victims for human sacrifices. Thus the persent grant is considered a unique record.

Nāgavaṁśa, to which Madhurāntakadēva of the present grant belonged, is clearly related to the Sinda family of Yelburga. Though styled "Lord of Bhōgāvatī the best of cities", Madhurānatakadēva appears to have been a *Māṇḍalīka* (feudatory chief), as the verse in ll. 24-25 shows that his *rāj* was limited to Bhramarakōṭya, which is described as a *maṇḍala* in l. 15. He belonged to the Chhindaka family, one of the 36 Agnikulas mentioned by Chand Baradai, the court poet of Pṛithvīrāja.

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## Notes

1. Rājapura is identical with the present village of the same name, 22 miles north of Jagadalpur (the capital of Bastar), on the bank of the Indrāvatī river (*EI.,* IX, p. 178).

2. Bhramarakōṭya was possibly an alternative name of Chakrakōṭya, which seems to survive in Ghumara, a name given to the fall of the Indrāvatī at Chitrakōṭa (*ibdid.* pp. 179).

3. *Gandyāṇaka* is a weight = 32 *guñja* (*ibid.,* p.176).

4. Chakrakōṭya is said to be the town mentioned by the Kashmirian poet Bilhaṇa in his *Vikramāṅkadēvacharita.* It is also said that the name Chakrakōṭya probably survives in the present Chitrakūṭa or Chitrakōṭa, 8 miles from Rājapura (*ibid.,* pp.178-79)

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## No.42
## TWO INSCRIPTIONS OF GOVINDACHANDRA KING OF VANGA

Location : A) Kulkudi, Faridpur District, E.Pakistan
B) Betkā, Dacca District, E.Pakistan

Date : 11th century A.D.

Script : Proto-Bengali

Language : Sanskrit

King : Gōvindachandra

Dynasty : . . . .

Reference : N.K. Bhattasali, *EI.*, XXVII, pp.24-26

### Text

**A. Kulkuḍi sun-god image inscription of the 12th year of the regin of Gōvindachandra**

श्रीतक्मि दिनकारि भट्टारकः श्रीगोविन्दचन्द्रदेवपादीय सम्वत् १२ फाल्गुन दिने १९

### Summary

This inscription is written on the pedestal below the feet of the stone image of the sun-god. It is in a single line in four sections engraved on the pedestal, just above the seven harses of the sun-god. It states that the image is of the maker of the day, the god of the person afflicted with the (skin disease) *takman,* and mentions its date, *viz.,* the year 12 of Gōvindachandradēva, the 19th day of Phālguna.[1]

**B. Betkā Vāsudēva image inscription of the 23rd year of Gōvindachandra**

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## Text

श्रीमद्गोविन्दचन्द्रस्य सम्वत् २३ बालजिकोपरतपारदाससुत गङ्गदास-कारितवासुदेवभट्टारकः

## Summary

The inscription is engraved on the pedestal below the feet of the stone image of Vāsudēva. It is in four lines, each line being made up of three sections, with the exception of the fourth line, which is finished in a single section.

The purport of the inscription is to record the installation of an image of the Lord Vāsudēva by one Gaṅgādāsa, son of the deceased Pāradāsa, Bālajika (*i.e.* Bārajika) by caste, in the 23rd year of Gōvindachandra. The mention of the caste of the donor as Bālajika shows that the present day nomenclature of the class as Bārai is derived from the word Bārajika; and the word Barujīvī, by which name the more educated among the class like to call themselves, is a modern and incorrect innovation. The tank from which the image of Vāsudēva mentioned above was recovered, is surrounded on all sides by the habitations of the Bārais or betel-leaf planters. In all probability the image was installed by a remote ancestor of one of these families; but no memory or tradition of the event has survived.

The Vaṅgāla king Gōvindachandra, figuring in records 'A' and 'B' above, was so long known from the Tirumalai rock inscription of Rājēndra Chōḷa (I). This Tamil inscription is dated in the 13th regnal year of the king which extended from the middle of A.D. 1024 to the middle of A.D.1025. In this inscription the conquests of Rājēndra Chōḷa (I) are recorded. It appears that the Chōḷa king successively defeated Dharmapāla of Daṇḍabhukti, Raṇaśūra of southern Rāḍḍhā and Gōvindachandra of Vaṅgāla and then fought with Mahīpāla and conquered

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northern Rāḍhā. This invasion took place in c. A.D.1021 or c.A.D.1023-24.

Until the discovery of the two inscriptions under discussion the Tirumalai rock inscription was the only source of information regarding the existence of a king of Vaṅga, called Gōvindachandra. These two inscriptions, one of the 12th year and the other of the 23rd year, discovered from within the limits of ancient Vaṅga, have at last lent welcome confirmation of the Tirumalai inscription and definetely located the region where Gōvindachandra reigned at least for 23 years.

## Notes

1. Following D.C. Sircar's variant reading the first section of the text would mean: "(*This is the image of*) the sun-god, caused to be made by the illustrious Lakshmīḍina" (*EI.,* XXVII, p.26, *n.* 1).

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## No.43
## A CHARTER OF KULIKA VIRAPRACHANDADEVA

Location : Chitalpur, Dhenkanal District, Orissa
Date : 11th century A.D.
Script : East Indian variety of Nāgarī
Language : Sanskrit
King : Vīraprachaṇḍadēva
Dynasty : Kulika-vaṁśa
Reference : P.R.Srinivasan, *EI.,* XXXVIII, pp.63-65

**Metre:** 1, 2 *Anushṭubh*

### Text

सिद्धम् स्वस्ति। अब्दे १ भुजबलपराक्रमः प्रतापादवाप्तसकल-दिङ्मण्डलाशेषसामन्तबिरुदावलिः सकलजगतः श्रीसैन्यप्रचण्ड इति प्रथितः परममाहेश्वरः कुलिकवंशोद्भवकुलतिलकः श्रीवीरप्रचण्डदेवः कुशली कूर्म्मदेवविषये भविष्यवर्त्तमाननियुक्तकदण्डपाशिकसामन्त-महत्तरसामवाजिभोगिपुस्तपालकादीन् गोकर्णविषयनिवासिजनपदं च यथार्हं मानयति बोधयति समादिशति। विदितमस्तु भवताम्॥ एतद्वि-षयसम्बद्धः वजपाट्टिः चतुस्सीमापर्यन्तेन पुण्यदिवसे वरेन्द्रिगतभट्ट-ग्रामविनिर्ग्गत भटपुत्ररविनन्दिसुतः भटपुत्रसुवनन्दि भटपुत्रवीरनन्दि भटपुत्र उग्रनन्दि तस्मै आवत्सारनैध्रुवयजुर्व्वेदचरणाय सकलसमुदा-येनप्रतिपादितोद्य राज्ञः ताम्रशासनम्॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम्॥१॥

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स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥२॥

## Summary

This inscription, engraved on both sides of a single copper-plate, consists 26 lines of indifferently executed writing. Its language is corrupt Sanskrit and the text is in prose except for two verses at the end.

The inscription appears to be dated in the 1st year of the reign of the chief named Vīraprachaṇḍadēva belonging to Kulika-vaṁśa (*Kulika-vaṁś-ōdbhava*) and records the grant made by him of the village Vajapāṭṭi included in Gōkarṇa-vishaya. The donee was the Brāhmaṇa Bhaṭṭaputra Ugranandi, son of Vīranandi, grandson of Suvanandi and great-grandson of Ravinandi. He hailed from Bhaṭṭagrāma in Varēndri[1] and belonged to one of the families of the Kāśyapas (not mentioned here) with the three *pravaras viz..,* Naidhruva-Kāśyapa or Kāśyapa (omitted in the text), Vachchhāra (*i.e.,* Āvatsāra) and Naidhruva, and to Yajurvēda. The actual day on which the gift was made is not given although a reference to an auspicious day (*puṇya-divasē*) is found in line 14.

Only from this record we know of the existence of this family and also of the ruler. Probably he was a petty chieftain ruling over a small territory comprising the two divisions, namely the Kūrmmadēva-vishaya and the Gōkarṇa-vishaya. This is proved by the absence of regal titles prefixed to his name and the presence of the epithet *sāmanta.* The non-mention of any suzerain in the record is evidently indicative of the fact that during the time when this charter was issued the political conditions in the country were unstable so as to enable such petty chiefs as the issuer of this charter to assume semi-independence. That this was the case in about the first half of the 11th century to which our record belongs on palaeographical

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grounds, is attested by the records of some of the Sōmavaṁśī kings of Orissa.

## Notes

1. Varēndri is identified with that part of Northern Bengal which inclueded considerable portions of the present Bogra, Dinajpur and Rajshahi Districts (*EI.*, XXXVIII, p.64).

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## No.44
## SUNGAL COPPER-PLATE INSCRIPTION OF VIDAGDHA; REGNAL YEAR 4

Location : Suṅgal, Chamba District, Himachal Pradesh

Date : 11th century A.D.

Script : Early Śāradā

Language : Sanskrit

King : Vidagdhadēva

Dynasty : Kings of Chaṇpakā

Reference : D.C. Sircar, *Select ins,* Vol.II, pp.426-429

Metres: Vv. 1-2 *Anuṣṭubh;* 3 *Indravajrā*

### Text

१ स्वस्ति ॥ श्रीचणपकावासकात्परमभट्टारकमहाराजाधिराजपरमेश्वर-
श्रीमद्युगाकरवर्मदेवपादानुध्यातः परमब्रह्मण्यो निखिलसच्छासनाभि-
प्रवृत्तगुरुवृत्तदेवतावृत्तसमधिगतशास्त्रकुशलतया समाराधितविद्वज्जनहृद-
यो नयानुगतपौरुषप्रयोगावाप्तत्रिवर्गसिद्धिः सम्यगर्जिताभिकामिकगुण-
सहिततया फलित इव मार्गतरुः। सर्वसत्वाश्रयणीयो मोषणान्वया-
दित्यवंशोद्भवपरममाहेश्वरः श्रीभोगमतीदेव्याः समुत्पन्नः परमभट्टारक-
महाराजाधिराजपरमेश्वरश्रीमद्विदग्धदेवः कुशली स्वशास्यमानगव्दिक-
हरणसंबद्धतावसकमण्डलप्रतिबद्धसुमङ्गलग्रामे समुपागतान् सर्वानेव
राजराजानकराजपुत्रराजामात्यराजस्थानीयप्रमातृसरोभंगकुमारामात्यो-
परिकविषयपतिनिहेलपतिक्षत्रपप्रान्तपालहस्त्यश्वोष्ट्रबलव्यापृतकदूतग-
मागमिकाभित्वरमाणखशकुलिकशौल्किकगौल्मिकखण्डरक्षतरपतिकछ-

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त्रच्छायिकवेटकिलवीरयात्रिकचौरोद्धरणिकदण्डिकदण्डपाशिकभोगपति-
विनियुक्तकभागिकभोगिकचाटभटसेवकादीन् सर्वानेव कीर्तितांकीर्तितान्
राजपादप्रसादोपजीविनः कुटुम्बिजनपदांश्च ब्राह्मणोत्तरान् साष्टादशप्र-
कृत्याधिष्ठानीयान् मेदान्ध्रकधीवरचण्डालपर्यन्तान् सर्वसंवासान्
समाज्ञापयत्यस्तु वस्संविदितं यथोपरिलिखितसुमङ्गलग्रामे सेरीनाम-
भूरेका यस्यामाघाटान्यमी भवन्ति। पूर्वदिग्भागे पाटलीयाग्रहारिक-
भूसीमा दक्षिणदिग्भागे बृहद्वीडानामसीमा पश्चिमदिग्भागे खनिबग्गवीडा
सीमा उत्तरदिग्भागे प्राहबग्गनामसीमा एवं चतुराघाटोपेता उपरिस्थित-
गृहशाकवाटिकासमेता भूरेका॥ तथान्यास्मिन्नेव ग्रामे लवालनामार्ध-
भूमी। यस्याघाटनानि भवन्ति। पूर्वदिग्भागे खड्डा। दक्षिणदिग्भागे
बृहत्पाषाणं पश्चिमदिग्भागे मज्वलिकानामकुप्पट उत्तरदिग्भागे
गोचरपुष्करीपथसीमा॥ एवं चतुराघाटोपेतं भूम्यर्धम् उपरिलिखितभूम्या
सह सार्धा भूः। स्वसीमातृणगोयूथीगोचरपर्यन्ता सवनस्पत्युदक-
सीहारकुल्लकपानीयसमेता सागमनिर्गमप्रवेशा सखिलपोलाच्या स-
दशापराधा पुत्रपौत्राद्यन्वयोपभोग्या अनाच्छेद्या अपरिपन्थ्या अचाट-
भटप्रवेशा अकिंचित्करा अनाहारा आचन्द्रार्कार्णवक्षितिस्थितिसमका-
लीना मया मातापित्रोरात्मनश्च पुण्यहेतवे यशोऽभिवृद्धये। परलोक-
संश्रेयोऽर्थं संसारार्णवतारणार्थं च। कुरुक्षेत्रतीर्थाश्रमविनिर्गतब्राह्मण-
देवन्नपौत्राय देद्दुकपुत्राय श्रीनन्दुकाय काश्यपगोत्राय ब्रह्मचारिणे
त्रिप्रवराय वाजसनेयाय पुण्येऽहन्युत्तरायणसङ्क्रान्त्यामुदकपूर्वकप्रति-
ग्रहेणाग्रहारत्वेन प्रतिपादितम्। विदित्वास्मदीयाग्रहारशासनप्रामाण्या-

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द्यथेष्टं भुंजतु भोजयतु। भुंजमानस्य प्रतिवासिजनपदैः आज्ञाश्रवणविधे-यैर्भूत्वा यथासमुचितभागभोगकरहिरण्यादिसर्वराजभाव्यप्रत्यायमस्योप-देयम्। अस्य चास्मदीयचाटभटान्यतरादिना गृहावतरणहरितपक्व-सस्येक्षुचारणलवनोपमर्दनरोचिकचिटोलाग्रहणगोक्षीरग्रहणपीठकपीठि-काखट्वापहरणकाष्ठेन्धनघासवुसादिकं न केनचित्प्रग्राह्यम्। स्वल्पमपि पीडोपद्रवं न कर्त्तव्यम्। एतदाश्रितहालिकगोपालदासीदासादिस-मस्तजनसमेतस्य च। अतोऽन्यथा शासनातिक्रमे धर्महानिनिग्रहः स्यात्। आगन्तुराजभिरस्मद्वंशजैश्च सामान्यं भूदानफलमवेक्ष्यायं ब्रह्मदायोऽनुमन्तव्यः परिपालनीयश्च। उक्तं भगवता वेदव्यासेन।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥१॥

सुवर्णमेकं गामेकां भूमेरप्येकमङ्गुलम्।

हरन्नरकमाप्नोति यावच्चन्द्रदिवाकरौ॥२॥

दत्तानि दानानि पुरा नरेन्द्रैर्यान्यत्र धर्मार्थयशस्कराणि।

निर्माल्यवन्तत् प्रतिमानि तानि को नाम साधुःपुनराददीत॥३॥

प्रवर्द्धमानकल्याणविजयराज्यसंवत्सरे चतुर्थे संवत् ४ माघशुति प्रतिपदि॥ दूतोऽत्र श्रीआदित्यवर्द्धनः॥ लिखितं मया सुखराजेन॥

श्रीमद्विदग्धदेवस्वहस्तः॥ श्रीमद्विदग्धदेवः॥

## Summary

In the house of Mōshaṇa, belonging to the solar race, was born king Yugākaravarmadēva. His son, by his wife Bhōgamatīdēvī, was *Paramamāhēśvara* Vidagdhadēva. The latter from his residence at Chanpakā (Chambā)

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informed the *Rājan, Rājānaka, Rājaputra, Rājāmātya, Rājasthānīya, Pramātāra, Sarōbhaṅga, Kumārāmātya, Uparika, Vishayapati, Nihēlapati, Kshatrapa* (probably *Kshētrapa*) *Prāntapāla, Hastyaśvōshṭra-bala-vyāpṛitaka, Dūta, Gamāgamika, Abhitvaramāṇa, Khasa, Kulika, Śaulkika, Gaulmika, Khaṇḍaraksha, Tarapatika, Chhatra-chchāyika, Vēṭakila, Vīrayātrika, Chaurōddharaṇika, Dāṇḍika, Dāṇḍapāśika, Bhōgapati, Viniyuktaka, Bhāgika, Bhōgika, Chāṭa, Bhaṭa* and others, from the Brāhmaṇas at the head of the eighteen kinds of subjects, down to the Mēdas, Andhrakas, Dhīvaras and Chaṇḍālas, that in the village of Sumaṅgala belonging to the Tāvasaka district, one *bhū* of land, called Sērī, and half a *bhū* of land called Lavāla, were granted as an *agrahāra* to Nanduka the son and grandson respectively of Dēvanna and Dēdduka. The grant was made together with *tṛina, gōyūthi (i.e. gō-yūti), gōchara* fruit trees, water of the water-courses and channels, with ingress and egress, with fallow lands and with the income derived from fines for *daś-āparādha.* The gift land was made uncurtailable, unopposed, free from the entry of the officers called *Chāṭa* and their subordinates called *Bhaṭa,* free from taxes and inalienable. – The grant was made in the king's fourth regnal year.

Here in this record the donor, Vidagdhadēva is called the *P.M.P., Paramamāhēśvara* and *Parama-brahmaṇya* and described as devoted to the feet of Yugākaravarmadēva. He is further described in a conventional manner. The list of the officials and others addressed by the king is unusually long, consisting as many as 35 designations. Some of them like *Nihēlapati Chhatrachhāyika, Vēṭalika, Vīrayātrika* are of very rare occurrence.

This grant was made on the Uttarāyaṇa-saṅkrānti, for the accrual of religious merit to the parents of the donor and the the donor himself. Nanduka, the donee of this grant, hailed from the holy place of *tīrthāśrama* at

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Kurukshētra. He belonged to the Kāśyapa *gōtra* with three *pravaras* and the Vājasanēya *śākhā.*

This charter contains the usual admonition to the resident villagers of the grant village to obey the donee and to pay all royal dues such as *bhāga, bhōga etc.,* to him. *Chāṭa* and *Bhaṭa* were prohibited from cutting or destroying grass, fruits, sugar-cane, *etc.,* grown in the precincts of the donee's house. Further, no body was to take a cot, wood for fuel, grass, *etc.,* obviously from the village granted.

*Dūta* of the grant was Ādityavardhana and the writer Sukharāja. The grant concludes with the signmanual of Vidagdhadēva.

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## No.45
## KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA; SAKA-SAMVAT 1019

| | |
|---|---|
| Location | : Kuruspal, former Bastar State, Madhya Pradesh |
| Date | : Śaka-Saṁvat 1019 = 1097 A.D. |
| Script | : Nāgarī |
| Language | : Sanskrit |
| King | : Sōmēśvaradēva |
| Dynasty | : Chhindaka-Nāgas |
| Reference | : Hira Lal, *EI.,* X, pp.37-38 |

### Text

स्वस्ति ॥

सहस्रफणामणिकिरणनिकरावभासुर नागवंशोद्भव भोगावतीपुरवरेश्वर विशदजयपटुपटहगांभिर्य्यध्वानालंकारितदशदिशांतरालधेनुव्याघ्रलांच्छन च्छिंदकुलकमलभास्कर महामहेश्वरचरणकंजकिंजल्कपुंजपिंजरितभ्रम-रायमान राजविद्यानिधान समस्तजगदाश्रयं कोदंडधनंजयं राजाधिराज सहजमनोजं प्रतिगंडभैरव राजपुरूरव भोगविद्याधरं वीरलक्ष्मीधरं महिमामहेंद्र सत्यहरिश्चन्द्रं ........ मदनमहेश्वरं निजभुजोपार्जित . ...... श्वर श्री ........ पन विन्ध्यवासिनीदेविवरप्रसादं श्रीसोमेश्वरदेवप्रवर्द्धमानविजयराज्ये शके संवत् १०१९ ईश्वरनामसंवत्सरे .............. सितसप्तम्यां शनैश्चरदिने स्वातिनक्षत्रे लोकेश्वर-स्य ........ राय दीपकं सर्व्वजनेन मण्ठापहं कृत्वा एकादश गद्या-णकान् ग्राहयित्वा दत्तं लोकेश्वराय लोकेश्वरस्य अग्रेण दीपकं यो ददाति

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दैलिमिषाव प्रदीपेन शिवलोकं व्रजेन्नरः। तपस्वी ब्राह्मणश्चैव साधु पुत्रैः कृतोद्यमम्। ईदृशं पालयेद्यस्तु तस्य पुण्यमनंतकम्॥ अस्य धर्म्मवि-नाशाय कुरुते यो मदोत्कटः ब्रह्मणानाम् कोटिघात . लिंगभेद . . भवेत् यावन्नभो तिष्ठति चंद्रसूर्यौ मेरुः क्षितिर्भूधरतारकाद्याः अपांपतिश्चैव सरिद्घनौघं। तावत्समं दीपक प्रदानोयं चण्डेश्वरपंडितेन लिखितम्। मित्रदेवसूत्रकारेण उ . . . रणधवल रुधारेन कमरितम्

## Summary

This mutilated stone inscription is broken into two pieces, and erosion has obliterated several letters. It consists 24 lines of writing. The composition is in prose.

The object of the inscription is appearently to record a dedication of a lamp to the god Lōkēśvara by the inhabitants of a village not named. It appears that a subscription of 11 *gadyāṇakas* (coins) was raised by them. The dedication was made in the Śaka year 1019 during the victorious reign of Sōmēśvaradēva, who belonged to the Nāga family, who was the lord of Bhōgāvatī, the best of cities. His crest was a cow and tiger. He is called the sun to the lotus of the Chhinda family. In a long conventional description he is called a great devotee of Mahēśvara, a celebrated statesman, and a shelter of the whole world. He is, further, compared to Arjuna, Manōja (Kāma). Nārāyaṇa, Indra, Hariśchandra and Mahādēva in respect of his various virtues. He is also described as terrible to his opponents (Pratigaṇḍabhairava). In this *birudāvali,* some of the titles are noteworthy as they were also borne by Madhurāntakadēva of the Rājapura plates (No.41 above), whom Sōmēśvaradēva is stated to have killed in battle in the long inscription found at Kuruspal (No.46 below). This would mean that both belonged to the same family, and that Sōmēśvara killed his relative and himself became a king.

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# No.46
# KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA

Location : Kuruspal, former Bastar State, Madhya Pradesh

Date : 11th century A.D.

Script : Nāgarī

Language : Sanskrit

King : Sōmēśvaradēva

Dynasty : Chhindaka-Nāgas

Reference : Hira Lal, *EI.*, X, pp.25-31

## Text

**Metres:** 1-3, 5, 12, 13 *Anushṭubh;* 4, 6 *Śārdūlavikrīḍita;* 7 *Svāgatā;* 8 *Vaṁśastha;* 9 *Pañchachāmara;* 10 *Rathōddhatā;* 11 *Sālinī*

७॥ स्वस्ति॥ सहस्रफणामणिकिरणनिकरावभासुरनागवंशोद्भवभोगा-
वतीपुरवरेश्वरश्रीमत्काश्यपगोत्राणाम्। नागध्वजविजयघोषणप्रकटीकृत-
सवत्सव्याघ्रलांञ्छनप्रदर्शनमात्रवशीकृतविश्वविश्वंभराणाम्। मातापितृ-
पदसेविमहेश्वरचरणशुश्रूषातत्पराणाम्। विक्रमाक्रान्तसकलरिपुनृपति-
किरीटकोटिप्रभामयूखद्योतितामलचरणकमलानाम्। शक्तित्रयसंपंनानां।
श्रीविंध्यवासिनीदेव्याः प्रसादासादितचक्रकूटाधीश्वराणाम्। कुलमलंक-
रिष्णुः॥

.... सहस्रं ...... मा दिशः।
निखिलाः समभूद्धारावर्षनामा नरेश्वरः॥१॥
पौत्रो कन्हरदेवो भूत्तस्य राज्ञो नृपोत्तमः।

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अस्त्यमित्रः रणेशूरः सुत्रानाद्विजमित्रकः ॥२॥

समस्तस्य प्रशांतस्य .... निधानृपः।

शास्ता नागतिदेवोस्तसमस्तारिर्ब्बुधस्तुतः ॥३॥

तस्यामर्षविमुक्तवाणत ... षादितारातिकः

हर्षं चात्मजे प्रवर्द्धयति यः संकर्षणाभो रणे।

कर्षत्येव महेश्वरस्य ... स्यादर्शसंपूरके

धारावर्षनरेश्वरः सममुदादम्वारिवर्षायतः ॥४॥

राज्ञीगुण्डंमहादेव्याः जातः सोमेश्वरो नृपः।

योग्रे न बोधवद्बुध्या नसवर्षौ नृपेण सः ॥५॥

....................

क्षोणीशोच कुमारकादुपगतः स्वामी .... तः।

देवः श्रीप्रतिगंडभैरव इति ख्यातिं नृपालंभना

दुद्रात्मेति च राजभूषण इति ..... तले ॥६॥

उड्डूरायमहिषाग्रमहेशः वीरचोडनृपसंवरकामः।

लेम्णधा .... पगच्चक्रो लंजिरत्नपुरपद्ममहेभः ॥७॥

निहत्य वीरो मधुरांतकं नृपं महावलस्त्तं मधुरानिभं रणे।

तत्रार्दयित्वा नृपतीनिआसुरान्कुमारनारायणतामुपागतः ॥८॥

.. नदीतटद्वये विभाति राजहंसवत्।

स वेंगिदेशखांडवं व्यदीपयत्किरीटिवत् ॥९॥

... मपुरभद्रपत्तनाहार्यवज्रमपि वज्रभेदकः।

वज्जसंभवपुराटवीदवोभाति सोमन .. महीतले ॥१०॥

लक्षाष्टकं षण्णवत्या समेतं ग्रामाणां यः कोसलानामहार्षीत्।

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वो . . चार्यः . . . विचार्यौ देवाचार्यः सौर्यमातेजसार्यः ॥११ ॥

एवमादिगुणगणालंकृतो महाराजाधिराजपरमेश्वरपरमभट्टारकः श्रिसोमे-
श्वरदेवः कदाचिदध . प्रायं मरणनिमित्तकं दंडं . . . . तोन विहितं चक्र-
कूटे अनादिपरंपरया वर्त्तमानं शास्त्रदृष्ट्या समवस्थितं मद्वार्ष . . . . . .
नानादेशकां चाहुतवानकां स्थानिनि . त्। नामनी लिख्यते श्रीपति . . ।
श्रीधर । म . . . . श्रीमाधव । धाधो गोविंदु । जजा । गागू । . पति राउ ।
सावे । आहुण्ड । घेंकृपु । वरसूदि . . . गाद्या धान । पथणाहाराहिल ।
हरदेव । केसव । चीकुम । देदू । माधव । श्रीधर । सुपट्ठ . . . . . . . . . .
कल्लालवाडो । तेलिवाडो । कुम्हारवाडो । परियटवांडो । चमारवाडो ।
च्छिपावाडो . . वाडो । मोचिवाडो । कंसारवाडो । एवमादिकान्वणिग्वरा-
न्ब्राह्मणान् आहूय दत्तवान् . . . . . . . . . . . . . रतरं स्थानांच शुक्रं
नास्ति पटिकुदवं नास्ति इत उत्तरं मये कि . . कठ्ठविल . . . . . . . . .
. मघनप ग्रामः पूर्व्वस्यां दिशि आरंगा । दक्षिणस्यामिंद्रनदी । प्रतीच्यां
कपालिक . . . . . . . . . निग्रामः एतन्मध्ये यः कश्चिद्देशांतरीय . कः
भागयुक्तः . . . कः . . . . . . तिष्ठति स सर्व्वोदिसि मध्यवर्त्ती तस्याप्य-
यमेव धर्मः। अत्रार्थे साक्षिणः महाप्रधानः क . . . . . . . . मददंनायकः
रामनः संधिविग्रहिनायकः मानवसाह अधिपतिराउतः थ स. . . . . . . .
लिखिता सर्व्वशास्त्रार्थपारगतंदुषुतंभट्टोपाध्याय . . . श्रीसोमेश्वर . . . . मं
यो रक्षति तस्यापि महदेव पुण्यम्।

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति ॥१२ ॥

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यस्तु नाशयति स प्रयागवाराणस्यादि ........ ध ब्राह्मणवधादि

पातकं प्राप्नुवंति ।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

षष्ठिं वर्षसहस्राणि विष्ठायां जायते कृमिः ॥१३॥

रणधवलरूपकारेण उत्कीरितम् ॥

......... साधु .......

**Summary**

This is a fragmentary stone inscription consisting 39 lines of writing. Almost the whole of the left side of the stone is broken off carrying away about 5 or 6 letters of many lines; and some letters on the right side also are gone. This record is composed partly in prose and partly verse. It is not free from grammatical or spelling mistakes.

The inscription records the grant by the king Sōmēśvaradēva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadī and to its east a village named Āraṅgā and to the west Kapālika. The name of the village to the north is also not clear. According to the *birudas* mentioned in lines 1-3 the dynasty to which Sōmēśvaradēva belonged claims to be Nāgavaṁśī of the Kāśyapa *gōtra* and to have a tiger with a calf as their crest and to be the lords of Bhōgavatī, the best of cities, and to have acquired the sovereignty of Chakrakūṭa through the favour of the goddess Vindhyavāsinī. The personal eulogy of the king who is styled *Mahārājādhirāja Paramabhaṭṭāraka Paramēśvara,* informs us that Sōmēśvara was the son of Dhārāvarsha, whose grandson was Kanharadēva. The latter was only heir-apparent at the time the present inscription was engraved.

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This inscription refers to certain contemporary kings, most of whom are mentioned here by the names of their countries or capitals, those quite clear being Uḍra, Lañji, Ratnapura, Lemṇa, Vēṅgi, Bhadrapattana and Vajra. It is not certain whether Sōmēśvra claimed to have conquered them, but it is clear that they were his rivals. In verse 8 it is stated that, having killed the powerful king Madhurāntaka in battle and having put other kings to trouble, he became, as it were, a junior Nārāyaṇa by imitating the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vēṅgi and subjugation of Bhadrapattana and Vajra, his greatest exploit apparently being the killing of Madhurāntaka. From his Rājapura plates (No. 41 above) the latter appears to have occupied Chakrakūṭa, of which Sōmēśvara claimed to be the hereditary ruler. Our hero boasts of having 'burnt Vēṅgi like the great Arjuna who fired the Khāṇḍava forest.' Vēṅgi was the country between the Gōdāvarī and the Kṛishṇā and this inscription mentions the name of Vīrachōḍa, who was the viceroy of this country appointed by his father. Sōmēśvara seems to have burnt the forests of the Vajra country. Verse 11 contains an exaggerated statement that Sōmēśvara took 6 lakhs and 96 villages of the Kōsala country. Kōsala here refers to Mahā-Kōsala or Dakshiṇa-Kōsala which extended from the confines of Berar to Orissa and from Amarakaṇṭaka to his own territory in Bastar.

Returning to the list of countries, we know Uḍra to be the old name of Orissa, Lañji, a well-known tract in the district of Bālāghāṭ, Ratnapura, the capital of Haihayas in Dakshiṇa-Kōsala, and Vēṅgi, the country between the Gōdāvarī and Kṛishṇā. Lemṇa may be Lavana, the eastern tract of the Raipur district. The remaining two names, Vajra and Bhadrapattana are intersting. Vajra or Vayirāgaram is mentioned in Tamil literature and inscriptions. In the former it is always mentioned in conjuction with Chakrakōṭa or Śakkarakōṭṭam. Since

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Chakrakōṭa is localized in Bastar, Vayirāgaram must be Wairāgarh which adjoins the Bartar State and situated not very far away from the place where the old Chakrakūṭa lay. Wairāgarh was a well-known diamond mine in olden days and it continued to be famous even in the times of Akbar as testified by Āīn-i-Akbarī. Bhadrapattana, which is merely a variant of Bhadrāvati is the same as the present day Bhandak. Indranadī is the present Indrāvatī, about a mile from Kuruspāl which flowed through Chakrakūṭa. The modern representative of Chakrakūṭa is probably Chitrakūṭa which may be a corruption of the older name.

Lines 24-28 contain names of the important local residents, Śrīpati and others, and artisans in whose presence the grant of a village, mentioned earlier, was made. It appears that great publicity was given to this grant, as besides principal residents, almost all artisans, such as distillers, oilmen, potters, washermen, leather-workers, dyers, bookbinders, braziers, *etc.* were called in, together with the Brāhmaṇas, when the grant was made.

A *Mahāpradhāna,* a *Sandhivigrahināyaka* and two other officers, whose names are not clear, are mentioned as witnesses to the grant. The writer of the grant was a Bhaṭṭōpādhyāya whose name is lost and the engraver Raṇadhavala, the sculptor.

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The figures shown against the words denote the pages in the Volume. Following abbreviations have been used:- *au: author; Br. Brāhmaṇa; ca: capital; ch: chief; Chā; Chālukya; co: country; de: deity; do: ditto; E.Chā: Eastern Chālukya; engr. engraver; f: family; feu. feudatory; gen. general; J: Jaina; ju. junior; k: king; l. locality; l.m. land measure; m. male, mer: merchant; mod. modern; mt: mountain; n: name; off: office, peo. people; pl: place; pri: prince, pro. probably; r. ruler; ri. river; Rash: Rashṭrakūṭa; rel: religious; reg: region; s.a.: same as; sac. sacrifice; sur. surname; t.d.: territorial division; te: temple; tit: title; v. verse; vi: village; W: Western; wk: work.*


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## Inscribed Vāsudēva image. (No. 42).

This beautiful image of Vishṇu or Vāsudēva in black stone was discovered when re-excavating an old tank at the village Betkā in the Dacca District of the erstwhile E. Pakistan. The image is about 4 feet in height and a very pleasing piece of sculpture and a fine specimen of the art of the Bengal sculptor. It is just an ordinary image of Vishṇu with conical tiara adorned by *kīrtimukha,* and it has little to distinguish it from countless such images found throughout Bengal and dating from A.D. 1000 to 1200. Only the miniature figures of *Śaṅkhapurusha* and *Chakrapurusha* at either end of the pedestal are indications that the image is a fairly early piece of sculpture.

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